46 NO. 8 Lessons for November AUGUST 1959

Enfolding Quietude

Renie H. Littlewood

How deep the quietude enfolding hills
Where crystal lakes lie jeweled in the sun;
Where muted vespers of the stream-locked rills
Lull wearying cares into oblivion.
Here peace walks with a sure and tempered tread
Through purpling shadows cast by sunlit peaks,
Or rests in cool tranquilities that spread
In ever-widening circles as she speaks.
To ears grown overtired of raucous din,
Her soothing whisperings hold but healing powers;
With her pulsating heart all hearts are kin,
They garner strength to meet the thundering hours.
While dissonant living all its clamor spills,
How deep the quietude enfolding hills.

The Cover: Minuteman Statue at Concord, Massachusetts
Colourpicture Publishers, Inc., Boston, Massachusetts

Frontispiece: Mount Timpanogos, Utah, View From the East Side
Photograph by Hal Rumel

Cover Design by Evan Jensen

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From Near and Far

I should like to pay a tribute to Preston Nibley, our Assistant Church Historian, for the excellent articles he contributes about the missions of the Church. I read them with much interest each month. His article about the Central States Mission in March 1959 was exceptionally interesting because of a recent visit my husband and I made there. Our party met with Brother Dyer in the mission home and he bore a strong testimony of the gospel. We did not, however, have the privilege of visiting Adam-ondi-Ahman, so I was happy to see the picture of this sacred spot.

—Aletha Lowe Handy
Franklin, Idaho

How splendid is every article, story, and poem in the June issue of the *Magazine*. And how good to get a glimpse of Cleveland, Ohio, on the cover! I correspond with a poet friend there, but had never pictured the city as it is. "The Handcart Child" by Orvene B. Holman gave me special pleasure, as did "For Grandmothers Who Baby Sit" by Camilla Woodbury Judd, and "The Humming Bird" by Winona Frandsen Thomas. I so loved "Country Summer" by Rodello Hunter — it took me back to when my twin sister and I were seventeen. "Green-Willow Days" by Shirley Scaly is wonderful, and "The Ladder of Love" by Margaret Russell is poignantly sweet and strong and beautifully given. I am grateful to Vernessa M. Nagle for "The Pansy-Picker," and to Gwen Marler Barney for the truth so lyrically expressed in "Where the Gull Goes."

—Mabel Law Atkinson
Dayton, Idaho

"The Ladder of Love" by Margaret Russell in the June *Magazine* appeals to us as a gem of a story, beautifully written, and expressing deep and fundamental truth.

—L. Paul Roberts and
Dorothy J. Roberts
Salt Lake City, Utah

I do not want to miss a single copy of the *Magazine* — especially the one for July, as I am interested in the continued story "The Silver Leash" (by Beatrice R. Parsons). I particularly enjoy the beautiful poems and also every article in the *Magazine*.

—Mrs. L. J. Dozier
Odessa, Texas

What fine essays and what excellent writing — "Green-Willow Days," by Shirley Sealy, and "The Pansy-Picker," by Vernessa M. Nagle, in the June issue of the *Magazine*. Such interesting subjects and such fine writing make the *Magazine* a delight to me.

—Katherine S. Staples
Kanosh, Utah

The June *Magazine* is outstanding, from its pretty front cover to the luscious strawberry and sugar advertisement on the back. Florence Jepperson Madsen's tribute to fathers, and her own father, is touching. One of my friends up here said she lived next door to the Jeppersons, and in the article Brother Jepperson was depicted very truly. Christie Lund Coles' story ("One of Them") about the brave little crippled mother is so touching. I have always liked Christie's stories. I could mention each story and poem in the June Magazine, for they are all first class, and I am proud to have mine among them ("Peach-Tree Poem").

—Frances C. Yost
Bancroft, Idaho

Thank you very much for placing my hobby feature in *The Relief Society Magazine* (May 1959). I have taken the *Magazine* for thirty-five or forty years . . . now I read it with a magnifying glass and appreciate it very much and wish it continued success.

—Maggie R. Wood
Fielding, Utah

THE RELIEF SOCIETY MAGAZINE

Monthly Publication of the Relief Society of The Church of Jesus Christ of Latter-day Saints

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PRESIDENT J. REUBEN CLARK, JR.

President J. Reuben Clark, Jr., First Counselor in the First Presidency

Elder Marion G. Romney
Of the Council of the Twelve

FRIDAY, June 13, 1959, President J. Reuben Clark, Jr. was called by President David O. McKay to be his first counselor. The whole Church is pleased with this well-deserved honor. The high office to which he is now called will not be strange to President Clark. He has already served as first counselor to two former Presidents of the Church — President Grant from April 6, 1933 until his death in 1945, and President George Albert Smith from May 21, 1945 to April 4, 1951.

Since April 6, 1933, he has served continuously as a counselor in the First Presidency of the Church — a longer period of service in this capacity than that rendered by any other man in this dispensation. During these years of devoted service, he has become well known and greatly loved by the entire membership of the Church.

Because President Clark's brilliant record of able service in both the Government of the United States and the Church is so well known, I shall not attempt to review it here. I do desire, however, to point out some of the gifts and virtues possessed by President Clark which have made this service possible and contributed to making him the great prophet-statesman that he is.

Mormon, explaining how the sons of Mosiah "had waxed strong in the knowledge of the truth," says that "they were men of a sound understanding and they had searched the scriptures diligently, that they might know the word of God.

"But this is not all"; he continues, "they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority of God" (Alma 17:2-3).

I have always thought that one of President Clark's greatest gifts was a sound understanding — the product of a superior mind, an abundance of common sense, and a prodigious capacity for and will to work. One must associate with him to appreciate the power of his intellect and the soundness of his judgment. With incisive penetration his mind quickly cuts through the irrelevant and superficial and goes at once to the heart of the matter at hand.

LONG before he became a member of the First Presidency, these gifts were discovered and appreciated by his associates in the world of affairs. While he was yet in school, his work on the *Columbia Law Review* was ". . . characterized by a keeness of analysis and a vigor

of treatment coupled with a rigid adherence to the rule of discussing the single point for which a case is treated. . . ."

Referring to President Clark's work under him in the Department of State, Secretary Philander Chase Knox said, "I am doing him but justice in saying that for natural ability, integrity, loyalty and industry I have not in a long professional and public experience met his superior and rarely his equal. . . . It would be difficult to secure the combination of sound judgment (and) natural aptitude" he "possesses." . . . "In my judgment" he "is perhaps the soundest international lawyer in this country." . . . "Were I President," he said, "I would make (him) Chief Justice of the United States Supreme Court," adding "that no one could have gone there better equipped at the start." In saying this "he did not exclude Marshall."

During his presidential campaign, Governor Landon said that, if elected, he would make President Clark Secretary of State.

Such men as Presidents Coolidge and Hoover of the United States, Calles and Ortis Rubio of Mexico, Secretary of War Newton D. Baker, Attorney General T. W. Gregory, Judge Advocate General E. H. Crowder, Secretaries of State Charles Evans Hughes, Henry L. Stimson, Cordell Hull, Ambassador Dwight W. Morrow, and countless other prominent men have recognized, and made public record of their high appraisal of President Clark's "sound understanding."

The eminent jurist and authority on international law, John Bassett Moore, wrote Ambassador Morrow, "Clark is an able man. He works hard, thinks straight, and has the capacity of getting at the bottom of things. He is one of the few men to whom, after listening to their statement of a case, I feel justified in giving an opinion without reading all the documents myself." On another occasion Mr. Moore, as he went over the files in the Department of State said, "I was amazed at the amount of creative work he has done."

Mr. Morrow himself said that "next to Mr. Moore" he considered President Clark the most eminent authority on international law in the United States.

PRESIDENT Grant recognized his abilities when he first called him into full-time Church service. President McKay at the time wrote President Clark, "with your host of other friends we are proud of the excellent service you have rendered our government, not only as Ambassador to Mexico, but prior to that appointment when you served the United States in various capacities in Washington. Yours is a record of great achievement."

Dr. James E. Talmage in *The Relief Society Magazine* for May 1933, page 260, said, "A mighty man has taken his place among the leaders of this people. . . .

"Brother Clark has been and is a profound student of both the history and doctrines of the Church and he is justly recognized as one of our able theologians. Among his distinguishing characteristics are an unusual capacity and an indomitable desire for work. . . ."

In President Clark's more than twenty-five years of service in the

First Presidency, he has devoted his great powers unstintingly to the building of "the kingdom." It is amazing how much he has accomplished. At a time in life when many men are in semi or total retirement, he has consistently spent a full working day in the office — always carrying his full share of the load. In addition, through industrious research and painstaking study, mostly during the late hours of the night, he has made a rich contribution to the literature of the Church. The manner in which he has done this calls to mind Longfellow's lines:

The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.

AMONG his literary contributions are:

(1) *Wist Ye Not That I Must Be About My Father's Business?* Of this work William J. Graham, Vice-President of the Equitable Life Assurance Society, wrote:

Since dictating this have had the profitable pleasure of reading your volume and I found it so engrossing I never laid it down. It is an engaging tale to me, highly informative on the Passover about which I craved information and uplifting throughout as you are brought to see the whole scene thru the eyes of the Holy Family. Let me congratulate you on this readable contribution to Christian literature.

(2) *To Them of the Last Wagon,* about which many of us feel as did Sister Priscilla Evans when she sent President Clark this message:

Alone at the farm during the closing session of the recent Conference, I listened to the addresses by radio. Aware that you would be one of the speakers, I had notebook and pencil before me, to take verbatim, as I have often done before, your words of wise counsel, of warnings, of exhortation, of testimony. But at the close of your talk, book and pencil lay untouched — no record was there. But within my heart and mind was recorded, for as long as memory lasts, your soul-stirring, imaginative tribute to all the unmentioned and unnoticed followers of the "brethren way out in front." As I listened, tears came unbidden, for you seemed to be speaking for me, and I am sure this is true of hundreds who listened.

(3) *On the Way to Immortality and Eternal Life.* Arnold Crompton said of this book in *The Christian Register,* April 1950:

Speaking simply and persuasively, he shows himself to be an astute scholar of Mormonism as well as careful thinker. . . . singularly free of carping and bigoted criticism. . . . The book is worthy of careful study by Unitarians, because it reveals the personality and the faith of one of the outstanding religious leaders in America today. It is an excellent introduction to the contemporary position of one of the most influential religions in the American scene.

Of the series of radio addresses included in this book, President Stephen L Richards, then Chairman of the Church Radio, Publicity and Mission Literature Committee said:

It was one of the most outstanding presentations the Committee has ever sponsored and it brought, we believe, the largest number of responses from the listening public we have received, at least in recent times.

(4) *Our Lord of the Gospels,* of which Walter Mathesius, former manager of Columbia Steel Mills, and his wife, wrote President Clark:

Humbly we admit that to grasp the full importance of your text may be a rather

difficult task for our lay-minds. Yet even a preliminary scanning reveals the magnitude of your labor of love and holds out the promise of a clearer understanding for the life of Jesus Christ, compared to what we have had through unguided reading of the New Testament.

(5) *Why the King James Version?* This is an able, valiant, and scholarly defense of the divinity of the Lord Jesus Christ, his gospel, and the revealed scriptures as contained in the Bible. It is a work of great significance in combating the faith destroying activities of the "higher critics."

"WORK is to be re-enthroned as the ruling principle of the lives of our Church membership," said the First Presidency in announcing the purpose of the Welfare Program. It would be difficult to identify one who, in his life, more perfectly exemplifies this redeeming principle of work than does President Clark.

In addition to his "sound understanding" — the product of an inherited superior mind, an abundance of common sense and a prodigious capacity for and will to work, there are other virtues which have contributed to the effectiveness of President Clark's great service. One of these is loyalty.

President Clark has an intense love and loyalty for his country. For meritorious and outstanding service during World War I, he was awarded the Distinguished Service Medal in 1922. His defense, advocacy, and reverence for the Constitution are part and parcel of his religion. He accepts as fact the statement of the Lord that

> . . . I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood (D & C 101:80).

His strong loyalty and love flow from him to his friends. Scores of them have been cheered and comforted in times of sickness and distress by his daily solicitation for their welfare.

Great is his loyalty to the Presidents of the Church with whom he has served. Their interests, desires, and feelings are always his first concern. Time and time again when in their absence matters of importance have been submitted for decisions, he has said in effect, "the proposed solution seems all right, but before taking action we must find out how the President feels about it."

Another mighty fortress in the character of President Clark is his abiding testimony, his fixed and certain faith. The power and frequency with which he bears witness to the truth of the gospel and all it entails is reminiscent of Peter's statement to the saints in his day, as recorded in the first chapter of his second epistle.

> Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.
>
> Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance . . .
>
> Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance (II Peter 1:12, 13, 15).

As an example of President Clark's witness, I quote the following from his October 1956 conference address.

> My whole soul rebels against this emasculation of Christianity. Jesus did live. First, there was the great plan in heaven; that did actually occur. All that we know about it took place there. There was the plan; the earth was formed; Adam came; the human family followed. We came here to prove ourselves. Finally, Christ was born in the Meridian of Time. He lived. He taught. He gave instructions. He was crucified. Then on the morning of the third day, he was resurrected, thus bringing to each and every of us the blessings of the resurrection. We all shall be resurrected. . . .
>
> I bear my testimony as I have already indicated to the truthfulness of the gospel, to the restoration of its great principles, to the restoration of the priesthood, to the conferring of all of these things upon the Prophet Joseph, to the passing down from the Prophet Joseph through the Presidents of the Church until the present, that our President of the Church, President David O. McKay, has all of the rights and the prerogatives and the powers and authorities that were conferred upon the Prophet Joseph.
>
> I bear you this testimony in soberness . . . in the name of Jesus. Amen (*Semi-Annual Conference Report*, October 5, 6 and 7, 1956, pp. 95-96).

In conclusion, I repeat that President Clark, like the sons of Mosiah of old, is endowed with a sound understanding and like them he has searched the scriptures diligently, that he might know the word of God. But this is not all; he has given himself to much prayer, and fasting; therefore he has the spirit of prophecy, and the spirit of revelation, and when he teaches, he teaches with power and authority of God. (See Alma 17:2-3.)

Such are some of the gifts and virtues of J. Reuben Clark, Jr., First Counselor in the Presidency of the Church — a man of true nobility.

". . . he [Jesus] went down . . . and came to Nazareth.". . . So to Nazareth where the grain fields were now yellowed with ripened crops, the hills and valleys still covered with wild flowers; to Nazareth among the white rocks and cliffs splotched with green, with goats and sheep lazily grazing on the warm hillsides; to Nazareth with the houses climbing row on row up and out from the little valley floor, to the brink of the cliff from which His neighbors would one day seek to cast Him down; to Nazareth, quiet, unperturbed, with its slender cypresses and fig trees, and the evenness, frugality, and wholesomeness of a village life dominated by the presence of divinity — to this Nazareth came Joseph and Mary and Jesus who "increased in wisdom and stature, and in favour with God and man" against the day and hour of His destiny (President J. Reuben Clark, Jr., "*Wist Ye Not That I Must Be About My Father's Business?*" pp.82-83).

PRESIDENT HENRY D. MOYLE

President Henry Dinwoodey Moyle, Second Counselor in the First Presidency

Elder Harold B. Lee

Of the Council of the Twelve

WHEN a vacancy occurs in one of the presiding councils of the Church, it undoubtedly becomes a concern of the Head of the Church, even the Lord, to inspire the President of his Church to choose the man most nearly qualified to perform the service and to fill the need of the Church at that particular time. "No man taketh this honour unto himself, but he that is called of God as was Aaron," by prophecy and by the laying on of hands by the President of the Church who holds the keys of that authority.

With the passing of our beloved friend, and leader, President Stephen L Richards, there was an immediate realization of the void which his death had caused and of the difficulty involved in finding a man qualified to fill the vacancy in the Presidency of the Church. It was to this sacred duty that the President of the Church devoted himself. When to the special conference of youth leaders assembled in the Tabernacle on Temple Square on June 14, 1959, President David O. McKay announced his new second counselor, Henry D. Moyle — which appointment, as the President explained, was inspired "from the proper source" — the Church realized that, literally, the Lord had put his hand upon the man needed for the work to be done by the hand of his servant, President David O. McKay, and Henry D. Moyle was that man.

The call of President Moyle to this high service came as it had come to another man in ancient times through a prophet of another day to whom the Lord had said, "Look not on his countenance, or on the height of his stature . . . for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." The Lord knew the heart of this man, also, because he had been proved and tested and had not been found wanting. He was indeed the man of the hour!

Now, as never before, we are being brought to realize that the Church and kingdom of God is a universal, world-wide organization with new stakes, new temples, and expanding missionary work, seeking new frontiers in distant lands. Our new counselor brings vision and experience gained from extensive world travels and from dealing with varied problems of Church and business at home and abroad. Perhaps no service is dearer to his heart than missionary work, as witnessed by the fact that he, himself, has served as a missionary in Germany in his

youth and has a daughter and two sons who have served as missionaries (one presently serving in a South American Mission). These experiences, besides extensive tours of missions in the United States and foreign countries, have given him a broad understanding of the problems of the missionary work to which he has now been assigned in the Presidency. Perhaps only the Lord knows how many missionaries he, himself, has assisted, financially, from his own personal funds as he has traveled throughout the Church.

The great Welfare program of the Church has come to its present development under the able chairmanship of President Moyle who has been a courageous and forthright champion of this movement designed by the Lord to bring bread to the needy and succor to the unfortunate. It would not be an overstatement to say that this man whom God delights to honor, has practiced far beyond most men in giving and sharing that with which the Lord has blessed him that his brethren and sisters might be one with him in the kingdom of God.

To pay tribute to our new leader, without including his lovely, gracious wife and companion, Alberta Wright Moyle, would not be a complete nor adequate appraisal of his strength. She, who has been the inspiration of his life and has given him four lovely daughters and three sons (one having died in infancy), was given to know years before that he would be called as an apostle of the Lord and of the preparation that she, herself, must make to be readied to stand by his side when that time should come. Only a kind Providence and those who intimately know her realize how well she has humbly accepted the high Church responsibilities of her companion as her mission also.

As this man of God now becomes better known to the Church as one of the three presiding High Priests forming the quorum of the First Presidency, the membership of the Church will come to feel the great driving power of his soul, which was put in his own words on one occasion as he once said of himself, as he stood on a half-finished project he was promoting amidst great difficulties, "Well, at least they can never say of Henry Moyle that he never tried." That statement could well be the epitaph of his life. With faith and vision and the courage of his convictions, he counts "All that is not infinite, too small; and all that is not eternal, too short."

May the membership of the Church now uphold with their faith and prayers the newly organized First Presidency which now includes Henry D. Moyle, and be willing to follow their counsel in righteousness!

We may sometimes find satisfaction in sharing our material wealth with others. But far greater satisfaction comes from sharing ourselves, our itme, our energy, our affection, and particularly in imparting to others our testimony of God, the power of God unto salvation, the knowledge we possess of God and his purposes. When we are truly converted, we realize that ". . . this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

—Elder Henry D. Moyle, *Annual Conference Report*, April 1957, page 32.

How Can We Effectively Delegate Responsibility?

Belle S. Spafford

General President of Relief Society

(Address Delivered at the National Association for Practical Nurse Education, April 29, 1959)

IN extending the invitation of the program committee to speak to you on the subject "How Can We Effectively Delegate Responsibility?" Miss Hilda Torrup wrote (and I quote from her letter):

> These people carry a heavy responsibility since many of them are officers of an association numbering from one thousand to five thousand members. They are burdened with such responsibilities as loyalty, unity, the responsibility of programming for many divisions within a state, the problems of getting and holding members, in fact, all of the things that make an organization go.

With this statement as my guide, I shall attempt to bring to you a few ideas based on my experience in presiding over an international woman's organization with a wide variety of activities, and manned by volunteer workers, as are your organizations. This latter fact will color much that I say, since in dealing with volunteer workers, special problems are posed. The paid worker must meet the requirements of his job or he is discharged. He is primarily controlled in his service by his employer, who pays his salary. The volunteer worker gives of his time and talent purely for the satisfactions accruing therefrom, and is primarily controlled in his service by his own will to serve.

Every organization exists for specific purposes. You are more familiar than am I with the purposes of your state practical nursing organizations, and their respective subdivisions. It would seem to me, however, that they must exist to promote practical nursing as a profession; to promote the interests and well-being of the licensed practical nurse as an individual and collectively, within the respective communities; to interpret to the community the place and importance of the licensed practical nurse in caring for the sick. They should expand the horizon of the nurse and increase her usefulness. They should serve as her servant and speak for her on matters related to practical nursing.

If such values accrue to the nurse and her profession from the organization, one would think there would be no nurse within the community who would not wish to identify herself with the organization as a member. The problem lies in the fact, I believe, that some nurses do not recognize and appreciate the values to be found within the organization. Of course, there are always a few persons who are content to be consumers and not producers, who are ready to benefit from the work of the organization without making any contribution to it. There will always be a few such persons, but

we must take satisfaction in the fact that they are greatly in the minority.

In building membership the task becomes largely one of helping the individual nurse to see the functions of the organization, the values to be found within it for her as an individual, and as a member of a professional group, as well as to see her individual responsibility toward the organization. This is a job of interpretation. Interpretation is most effectively accomplished through personal contact among the knowledgeable person, the enthusiastic converted person, and the person whose membership enlistment is sought. It is also accomplished through publicity, newspaper articles, circular letters, the distribution of organization literature. It may be done through open sessions of conferences and conventions. It may be greatly helped through the support of training schools and hospitals. I commend to those of you who would build membership, the appointment of an enthusiastic, persuasive membership committee.

ALSO, I remind you it is human nature to want to be identified with a live organization, a going concern, one that holds attention, confidence, and respect within the community. No one wants to belong to a struggling, weak, ineffective, half-dead organization. The quality of the organization, the manner in which it is functioning, have tremendous bearing on membership.

It has been said often that an organization is no stronger than its leadership. Therefore, it is of first importance that an able administrator be chosen to head the organization, one on whom the membership can rely to conduct affairs so that the organization will accomplish the purposes set for it.

A recognition on the part of the administrator of her trusteeship, her moral responsibility to manage the business of the organization properly, is fundamental to good leadership. The leader is given certain authority. The acceptance of authority involves its concomitant responsibility, and, it follows, that administrative activity also includes accountability, or the necessity of being ready to answer for entrusted powers.

A person who does not recognize these things and who is not willing to conform to them should never accept administrative office.

Administrative proficiency has its roots in the personal qualifications of the administrator. The able leader is one who attracts and holds attention, and has the capacity to win others to the cause in which she believes and for which she is working. She has clearness of vision and vigor of action. She approaches her job with confidence (a modest confidence, to be sure, but confidence nonetheless), and with a determination to succeed.

Pity the organization whose newly elected head approaches her job with the attitude, "Well, I don't expect to do anything very outstanding. This organization has always been weak, and I don't know that anything much can be done to improve it," or who depreciates herself, thinking failure, talking failure, always holding before herself and others her shortcomings and inabilities. Doubt in the ability of an organization to succeed, or in one-

self as a leader, spreads like a contagion, and is damning, both to the organization and the administrator herself.

WHEN I was a little girl, we used to sing a song in Sunday School which said: "If we fail, we fail in glory." How I loved that song, and how I sang out those words. It seemed so noble to fail in glory. Recently, however, I read a comment about this song by one of the elders of the Church, Mr. Sterling Sill, in his book on *Leadership*. "Ridiculous," he said. "No failure is glorious. . . . The one business of life is to succeed. We are not placed here to waste our lives in failure" (page 21).

Sir Winston Churchill has furnished the world with perhaps one of its most graphic examples of a leader who would entertain no thought of failure, even in the face of what appeared to be almost insurmountable difficulties. England, unready for war, was faced with possible annihilation as a nation by a strong, ruthless enemy. Sir Winston Churchill was named Prime Minister. When he met the House of Commons for the first time, he said: "You ask, what is our policy? I will say: to wage war by sea, land, and air, with all our might and with all the strength God has given us; to wage war against a monstrous tyranny. . . . That is our policy. You ask, what is our aim? I can answer in one word: victory . . . victory, however long and hard the road may be" (*A Short History of England*, Edward P. Cheyney, pp. 841-842).

In approaching any job, the leader must think in terms of success. The administrator's work consists of *organizing*, *directing*, *controlling*, and *supervising* the operations of the organization. It behooves her, then, to acquire considerable knowledge and understanding of the work for which she is responsible. Through study, conversation, observation, attendance at meetings such as this, she gathers to herself many types of knowledge. She draws upon this knowledge as needed, recognizing always that administrative skill calls for the application of sound principles and procedures.

She makes sure that the organization is fully officered; that meetings are held regularly and as scheduled; that meetings are characterized by businesslike procedures, yet that they are maintained in a spirit of warm friendliness. She recognizes that programs are the media whereby the purposes of the organization are achieved. She makes sure, therefore, that programs are planned which meet the interests, desires, and needs of the members, and are in harmony with organization goals. She is aware of differences within the respective divisions of the area over which she presides. Therefore, while holding to general policies, procedures, and aims, she allows a reasonable degree of flexibility in carrying out programs. She wisely directs the financing of the organization and gives careful attention to the proper recording of activities and to financial accounting.

IT goes without saying, she cannot do all this single-handed and alone. She must call upon others to help. In other words, she delegates responsibility. No leadership

is good that attempts to do the entire job alone, nor, is it of highest quality when it gives the willing worker three or four jobs and leaves the others sitting on the sidelines in idleness. Overloading some, because the abilities of others have not been uncovered, is injurious to those on both sides of the activity.

I have recently returned from England, where I learned the story of Samson:

Samson was a beautiful dapple-gray horse with a splendid physique and such height that he seemed to tower above all the other horses. But, though large, he was gentle and friendly and everyone was attracted to him.

Samson was a chain horse and stood daily at the foot of a steep hill waiting for the heavy loads that had to be pulled. Samson always pulled in front of the other horses. When the lorry with the load would come, he would prick up his ears and stamp his feet eagerly — it meant an opportunity to show his strength.

Samson was an exhibitionist. When his keeper led him to the load and attached his chains to the shaft, he did not wait for the other horses — he was a Samson. Head down, knees almost touching the ground, sparks flying from his hooves, he practically pulled the whole weight by himself. He would not allow the other horses to pull their share.

Samson's keeper was asked why Samson was not given a rest from his chain horse position, and put into the shafts like the other horses. He replied that Samson wouldn't pull when back with the others; he couldn't show off there. He didn't seem to be able to co-operate, he had to be out in front doing everything by himself.

One day Samson wasn't standing at the bottom of the hill, but another horse was in his place. Samson was dead. He had died of overwork. He had pulled too hard alone.

Many leaders are like Samson, wanting all the work and glory for themselves and refusing to co-operate with others. The power of any good organization is a combined power, and it is wasted by those who try to pull the whole load alone.

There is no place for Samsons in any organization. Wise leaders share responsibility (*Millenial Star*, March 1959, adapted with permission).

During my visit to England I attended a training meeting for local officers of a woman's volunteer welfare organization. The group was discussing the delegation of responsibility. The instructor asked the question: "What do we mean by delegating work?" Promptly a hand went up and the woman, upon being acknowledged, replied: "Getting someone else to do the work for you." "Oh, no," wisely responded the instructor, "that is shelving your work. Delegating is sharing, not unloading. It is sharing knowledge, understanding, ideals, aims, loyalty, work, satisfaction, and the glories of achievement."

Delegating responsibility has been called "co-ordinated decentralization" and must take place if any big job is to be done. The wise administrator shares his work with enough persons to get the job done right and on time without overburdening anyone.

IN delegating responsibility, it is of first importance to pick the right person for the job. Success is more adequately served if persons are selected whose qualifications fit the desired accomplishments. The administrator should know the individual to whom she is giving responsibility, and should be reasonably sure that the assignment comes

within the individual's capacity, and that he can and will devote the time and energy necessary to carrying out the assignment properly. The importance of his full acceptance of the assigned responsibility is a factor in his success in fulfilling it.

Second, the way in which a responsibility is delegated is extremely important to its successful fulfillment. The process of giving an assignment can be made a thrilling experience. The job and its requirements are transferred, so are enthusiasm for the job, conviction of its importance, recognition of its relationship to the bigger job. The assignor can stimulate the mind and the feelings of the assignee and so direct them as to lead toward accomplishment.

Third, the person delegating a responsibility must guide, direct, and keep himself informed on progress, and adequately supervise, but, at no time, should he take over the job. Theodore Roosevelt is credited with saying that ". . . the best executive is the one who has sense enough to pick good men . . . and self-restraint enough to keep from meddling with them while they do it" (*Leadership*, page 213). While the good administrator does not meddle, he is always on hand as a resource person, a consultant — the person who has a knowledge of the job and how it can be done and a willingness to share that knowledge. He is the lifeline, so to speak. A good administrator never slights or ignores a person who is sharing his responsibilities, nor does he take credit unto himself which belongs to his associate.

As people see that they have a place in an enterprise, as they find their contribution is valued, small though it may be, as they see they are fairly treated and justly dealt with, as they see the organization with which they have affiliated functioning with integrity, there develops within them a love for the organization and a sense of loyalty to it, as well as to those who preside over it. Loyalty merely means faithful allegiance. It is not hard for people to give faithful allegiance to that which they love and respect, and from which they are benefiting. As pride in the organization and confidence in the leaders grow, as loyalties become firm and true, the members usually become a united body, willing to harmonize minds and efforts for the good of the whole. With this unity comes essential organization strength.

The building of an organization to a position of strength is a challenge with many factors involved. Success cannot be attained through the efforts of any one individual. Only through the combined efforts of the many, wisely and well directed, is success attainable.

May I close by repeating a few unsigned lines which I read in a little leaflet I picked up on a commuter train recenlty. They seemed to me to summarize all that I have tried to say:

With vision clear, ambition high—
With firm resolve, and skill to lead—
With work that's shared, and loyalties won—
An empire may be built.

The New England Mission

Preston R. Nibley

Assistant Church Historian

THE First Presidency announced, in May 1937, that a new mission would be formed in the eastern part of the United States and Canada, to be known as the New England Mission. It was to comprise the states of Massachusetts, Connecticut, and Rhode Island, to be taken from the Eastern States Mission, and Maine, Vermont, and New Hampshire, with the provinces of Nova Scotia and New Brunswick, from the Canadian Mission. On August 2, 1937, Dr. Carl F. Eyring of Provo, Utah, was appointed president of the new mission.

In September 1937, President Eyring, accompanied by Elder John A. Widtsoe of the Council of the Twelve, made a tour of the New England Mission. The headquarters was established in Cambridge, Massachusetts, and a commodious mission home was purchased. Twenty-two missionaries were transferred from the Eastern States Mission to the new mission, and four from the Canadian Mission. The work of proselyting was thus continued with vigor, in a section of country in which Latter-day Saint missionaries had labored for over one hundred years.

President Carl F. Eyring served with success as mission president until July 1939, when he was succeeded by Elder Levi Edgar Young, of the First Council of Seventy, one of the General Authorities of the Church.

Courtesy, Massachusetts Department of Commerce

UNITED STATES FRIGATE "CONSTITUTION" (OLD IRONSIDES)
in Boston Navy Yard, Bunker Hill Monument in Background

Courtesy, Vermont Development Commission

MAPLE "SUGARING OFF" SEASON IN VERMONT

A curious springtime sight in New England is the gathering of the sap from the sugar maples, which cover the rolling hillsides. Thirty-five to forty gallons of sap are required to make one gallon of maple syrup. The sap is collected in large tanks and drawn by sled over the snow.

President Young presided until January 1942, when he was succeeded by Elder William H. Reeder of Ogden. During his last month in the mission, President Young purchased part of the Henry W. Longfellow estate, and the old Longfellow home on Brattle Street, to be used as a residence for the mission president. President Reeder served as mission president until May 1947, when he was succeeded by Elder S. Dilworth Young, of the First Council of Seventy, one of the General Authorities of the Church. President Young served until March 1951, when he was succeeded by Elder J. Howard Maughan of Logan. President Maughan served until July 1955, when he was succeeded by Elder Junius M. Jackson of Salt Lake City. President Jackson served until June 1959, when he was succeeded by Dr. Edgar B. Brossard who presides at the present time.

On March 31, 1959, there were 5,899 members of the Church in the New England Mission, located in thirty-eight branches.

Forty-eight Relief Society organizations, with 878 members, were reported in December 1958. Margaret R. Jackson formerly was president of the New England Mission Relief Society. The new president is Laura P. Brossard.

Note: The cover for this *Magazine* is a color view of the Minuteman Statue at Concord, Massachusetts. See also "Recipes From the New England Mission," by Margaret R. Jackson, page 518.

"A" Is for Apron

Part I

Ilene H. Kingsbury

Hey, old woman, with the long white Apron!
What are you holding in it, your hands all bundled up inside?
Why do you walk along the shade of the poplars and pick your way so stoutly?
Hey, what are you thinking of at all?

NUDGED from a memory, and rudely, to say the least, this aged woman, Clarissa by name, slackened her pace, squared her shoulders, and, for an instant, felt the tug of a remembered burden in her apron.

And she thought . . . how cold are your shoulders when it is twenty degrees below zero! How stiff are your knees with frozen fixity as you bend to push a cart! How numb is your thinking as the chill from the great river makes you and it solidify, if you stand still a minute! And that Mississippi did stop moving last night. It became a bridge of ice. Not just to hold a man and his dog, but to support a man's wagon and his oxen. It held itself in check around a half-circle of bend, its flowing and rushing, its ceaseless toil to the sea halted in the deadly grip of winter.

Yesterday, the first Wednesday in February 1846, was the coldest Clarissa could remember, and today, the prairie held its own for frigid bleakness. Mostly because they were not on the move, was it arctic.

The camp was nine miles out from their city called "Beautiful" by those who loved her. Quite formally on the frontier maps, it was printed *Nauvoo*. They named *this* spot a camp, not a settlement, expecting to go on as soon as their homeless, exiled band could be organized to head West. In that direction they would push to other successive noonings, washdays, and seed plantings for the late starters. There would be the tender laying away in the earth of those who no longer walked beside them. There would be repair stations and the one night's lodge resembling an outpost of civilization — next morning only camp ashes to show the short tarrying there.

But this camp on Sugar Creek — sweet of name — bitter of memory! No habitation had ever graced its banks, no family had lovingly called its soil a farmstead. Only Indians marked its clod as a trail to better hunting. In midwinter no one challenged these hapless wanderers who delayed for a space at this beginning of their many temporary encampments.

At sixteen Clarissa's was the strength of two. Her ailing mother called her to warm and feed the two little boys in the family. In her shivering, teeth-chattering condition, every duty tested her character for endurance and patience.

Camp one, night one, baby one! Or may it be said babies nine at camp one, night one? Of course, Clarissa's mother hadn't counted on having the baby so soon. Perhaps neither had the other eight whose

journey into the valley of shadow had been rewarded with the cry of protest, the quivering fists, and the nuzzling of recent birth.

Excitement, emergency, concern for the aged and the toddlers; physical effort of a day's strain of fleeing over frozen wastes from violent danger — all enough to bring on the effort of childbirth all too early.

"Well, this is but a sampling of the season's burden," one old woman said.

Four sticks, head high, stuck in the frozen mud were stout in holding aloft a bark roof. Four rugs, one woven and three braided, became welcomed walls to hold the sticks together, and this was their hut in the wilderness. A trundle bed, which had been slung under the wagon, was dragged to this crude shelter. The rain fell as though weeping for the courage of a woman about to greet a new soul into life. And as it fell, kind sisters held dishes aloft to catch the dripping moisture and thus keep dry their friend in travail.

CLARISSA would rather have helped deliver the little one than quiet the little boys and shield them from the age-old scene. She resolved, then, to learn the art of midwifery. It would not be so hard, she thought, with arms as strong as hers, and heart as willing!

When her mother's hour was spent, when the first cry of another son was cast on the prairie wind, when the loving sisters had hastened to their own needy families, then came Clarissa's turn to prove her worth! From the oak chest in the wagon she unfolded a paisley shawl and wrapped it around her baby brother. She hugged him to her, and thought to keep him warm in her arms. And shivering, and trembling, and fearing she couldn't quite measure up, she covered her mother with another quilt and huddled at the bedside for the rest of the night. A small stepstool had been left by someone as an aid to keep her off the ground, and there she sat waiting for morning, the baby in her arms.

Her mother slept, clothed in exhaustion. The two little boys, oblivious to the world and winter, were curled up in a padded corner of the wagon.

Be it cold enough — say at twenty below, and pain has no meaning!

And where does an apron come into this Sugar Creek story, this saga of one of nine on the frostbitten prairie? But first we must consider the winter scene minutely.

They came to tarry for a month, or, should we say, they came to suffer? Underfoot, with fluctuations of temperature, their paths from one campfire to another were sloughs of mud deep to shoe tops; or ravines of running rain, or rigid mounds of frozen sod, cold as stone. The cutting winds and the glacial air pierced one's bones and never quite left. For those weeks Clarissa carried her mother's infant in the folds of her apron, the corners tucked into the belt, tighter cinched to stand the weight.

The little soul cried itself sick its first day on earth. Clarissa's arms gave comforting pressure to this new person. But under the constant weight, her shoulders sagged. As she was under the necessity of moving about to keep warm, and her neck

gave way after the first dozen hours, the apron arrangement seemed the all-around best for both of them. In no time, of course, kindly sisters suggested a sling from her shoulders, as some Indian mothers were observed to use, particularly when carrying older children. Or, there was always a squaw's headboard to be considered. But Clarissa wanted this little brother to be around in front of her where she could see him at a glance. Her apron became a hammock which swayed to her step, only one hand was needed to steady the little one. The other hand was left free to tend the fire, stir the broth, button a coat for the growing boys, or prepare a warm meal for her mother, still on the trundle, slow to mend to wanted strength.

The contented babe, sheltered from prairie winds by a half turn of Clarissa's body, thrived, slept, and quieted to her loving touch.

THE benediction of each day was a triumph in endurance. At a signal, every occupation was suspended, every knee was bent, every head was bowed in prayer. A voice from each family circle raised itself in gratitude for preservation of life and promise of a brighter day. At such moments Clarissa smoothed the the blanket around little William, as they called him, and cinched her apron string tighter to keep him from falling out of his pouch in front of her.

For a month the routine was the same, except for the daily addition of refugees from over the river. Then, on March first, with snow, sleet, and rain falling, and tents folded for another journey, they left Sugar Creek with the ground swimming with water and deep with mud. Five hundred wagons somehow got in motion from a ground bogged with gravity. Slowly the great wheels turned, caught the mud, lifted it a quarter turn, dropped it in clods to obstruct the next sodden shoe of a walker. One knew the wagon moved because the shadow cast cooled the day for a pattern of spokes and oxen and canvas top gathered taut against the storm.

Clarissa walked beside her mother's wagon for five miles that first day, to keep warm by forward motion. She scraped away the snow to make a campfire. Alone, she could not pitch the small army tent meant for two men, so they slept in the wagon that night. Huddled together for mutual warmth, she heard someone call out the temperature at midnight of twenty-eight above zero. Sub-zero weather was over!

But the lashing winds, the frost-caked roughness, were not over. For weeks on end, as they encamped, broke it up, and pushed on again for hundreds of miles into the West, warm spring came on haltingly. And her apron, her baby brother, together, were as one with persistent pushing forward.

She carried him one thousand miles in her apron! Often, toward evening, his protesting laments mingled with the other eight of his exact age in pulsing rhythm as do crickets in an otherwise noncommital evening.

In manhood he was tall and strong and good. Then, often he

rested his hands on her shoulders in gratitude for protection on the prairie wastes.

* * *

IN her old, old age she habitually walked with her hands in her apron, bundled up. Her only yielding to pride was framed under the enveloping folds — blotched, knotted knuckles, bespeaking endless labor. But pride actually had little chance with her. In most cases her apron covered her charities: salt-rising bread, a linsey piece, knit mits, or a small sack of dried plums. The return home was the only empty-handed, empty-aproned one she knew.

And if the distance was four miles once a day for two months to the next settlement to nurse a typhoid-ridden family who had once befriended her mother, what cared she for that ways on the road? Wasn't she, after all, a veteran of a thousand miles, little brother swinging in her apron, one third of a continent slipping away under her feet?

(*To be continued*)

Fair Exchange

Maude Rubin

Grandmother's apron, starched and crisply neat,
Hung full in gingham folds about her waist,
Its strings bow-tied, unwilted by noon's heat
Or oven's blast. Delectable to taste,
Its pockets held hard candy—peppermints,
Or, tasting bitter-sweet, brown hoarhound drops,
Doled out with smiles at our transparent hints,
And slowly savored. . . . When robins tilted tops
Of willow trees, her apron bore white boughs
Of dogwood's petaled lucence; evening's chore
Was cradling downy chicks—or driving cows
Through pasture gates. Then, at a knock-on-door,
She untied checkered strings, composed her face—
Guests saw her snowy apron, edged with lace!

Sixty Years Ago

Excerpts From the *Woman's Exponent*, August 1, and August 15, 1899

"For the Rights of the Women of Zion and the Rights of the Women of All Nations"

A SPIRITUAL AWAKENING: The work is hastening on; the missionaries abroad in the world are busy sowing good seed wherever opportunities can be made. Distributing tracts from house to house is done by both men and women missionaries also preaching in the public parks and elsewhere in the open air. Young women have left good homes, and some of them who were receiving liberal salaries for teaching in schools and academies, to labor in spreading the Gospel in foreign lands, not for honor, nor for the sake of any remuneration in this world, but they might be instrumental in helping on the cause of truth, which will eventually redeem mankind from sin. The writer rejoiced while in England in hearing these true and earnest young women bearing testimony to the knowledge obtained through the Holy Spirit, which leads unto all truth. . . .

—Editorial

RAISING MULBERRY TREES: Thinking it might interest you (the editor) and our beloved president, Zina D. H. Young, to know of our success in planting mulberry trees and cuttings this last spring . . . I will tell you of our beginning in the good work. Torrey Relief Society owns a city lot of an acre and a quarter, and they have planted seventy three-year-old trees . . . and about one thousand yearlings and cuttings. Caineville Relief Society also owns a lot. . . . They have planted out fifty three-year-old trees, and four hundred yearlings and cuttings. Giles Relief Society also owns a lot, not yet fenced. Brother White has planted out on his own premises, one thousand cuttings and four hundred yearling trees for the Relief Society. . . .

—Jane S. Coleman

WHEN I HAVE TIME

When I have time, the friend I love so well
Shall know no more those weary, toiling days.
I'll lead her feet in pleasant paths always
And cheer her heart with words of sweetest praise,
When I have time. . . .

—Selected

COSTUMES AT THE INTERNATIONAL CONGRESS OF WOMEN: London, England. Some of the pretty women present were the Duchess of Sutherland, in pale blue satin and pearls; Lady Randolph Churchill, in pale pink with some pearl ornaments in her hair; while Lady Ulrica Duncomb was looking quite lovely in pale yellow, with a necklace of pearls and diamonds. Among others there were Lady Aberdeen, Lady Harcourt and Mrs. Asquith.

—Ex.

RELIEF SOCIETY CONFERENCE IN ST. JOSEPH STAKE, ARIZONA: Each of the branches was reported as in good working order, and all seemed to have a desire to assist in the furtherance of the cause. Stake Counselor Adelia Curtis said she would speak a few minutes to the teachers: "You sisters who are called to labor in this capacity cannot afford to neglect your duty. . . . You must go in humility, with a prayer in your heart. . . ."

—Sarah Webb, Cor. Sec.

Woman's Sphere

Ramona W. Cannon

FRANCES G. KNIGHT (Mrs. Wayne Parrish), Director of the United States Passport Office since 1955, has made a remarkable record of efficiency which has resulted in fast service and a saving of two million tax dollars in the last four years, as well. Miss Knight attributes her success to the application of a "common-sense approach that any intelligent woman uses in running her home."

DR. JANET COOPER is the first woman to be elected Mayor of South Melbourne, Australia, and the first to be on the municipal council. She has practiced medicine for thirty-three years and is president of the Women's Club of Professions and Trades.

KATHARINE ANTHONY in her new biography of Mercy Otis Warren, "First Lady of the Revolution" (Doubleday), traces the remarkable career of a woman of Puritan background who grew up on "a literary diet" of Dryden, Milton, Pope, Shakespeare, Moliere, Homer, and Virgil. She was the sister of the patriot James Otis and married the eminent general James Warren. Her remarkable mind and fluent literary style were revealed in numerous dramas, satires, and poems, as well as an excellent *History of the American Revolution.*

ANNA MOFFO, operatic soprano, who was born in Philadelphia, studied in Italy, and has been featured at the famous La Scala Opera House, is receiving acclaim in America. She has made several successful appearances with the Chicago Opera Company, and recently made a recording of the role of "Madame Butterfly" in Puccini's opera, which has been rated by critics as a remarkably outstanding performance for a young singer, conveying a strong dramatic image with great clarity.

YOSHIKO MIBUCHI, Tokyo, Japan, is a judge in the civil court. Appointed in 1949, she was the first woman lawyer to receive a bench assignment in Japan. Now she is one of sixteen women serving in this capacity.

MRS. OLIVE ANN BEECH has recently been appointed by President Eisenhower as a member for a two-year term of the International Development Advisory Board, which has the responsibility of advising and consulting with the President of the United States, and such other officials as he may designate, on the policies and procedures of the Mutual Security Act. Mrs. Beech is president of the Beech Aircraft Corporation, Wichita, Kansas.

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Reverence

ACCORDING to the Psalmist, God created man "a little lower than the angels" and "crowned him with glory and honour." One of the attributes of angels that man also may possess is reverence. Implanted in each mortal born into this world is the desire to worship, and an innate need to express reverence for Deity. In some persons the seed so implanted is fostered and developed, while in others it is subdued and allowed to wither away. God does not go away from man, but man may go away from God.

Reverence is defined as profound respect and esteem felt or manifested, and as deep or exalted veneration mingled with love and awe, usually associated with things of sacred nature. It has two aspects: an inward emotion, and an outward expression, and may be said to be a means and an end. Reverent feelings and actions may keep one from sinning, and true reverence is the result of an effort to keep from displeasing the Heavenly Father.

Reverence embodies acceptance of divine guidance, true devotion to righteousness, an effort to understand the principles of the gospel, humility, meekness, obedience, and a desire to "praise God from whom all blessings flow." Prayer is the soul's expression of reverence. True joy and sober reflection, happiness, and sweet meditation are present in the emotion of reverence.

It has been said that reverence is the highest of human feelings, and one of the holiest attributes of the soul. It is fundamental in religion and spirituality. "Reverence for God and sacred things is the chief characteristic of a great soul" (President David O. McKay, *Pathways to Happiness*, page 261).

The outward manifestations of reverence are shown in one's conduct, and more particularly, one's conduct in church. Churches are dedicated as houses of worship. It must, therefore, be assumed that those who go to church do so with the desire to get closer to the Lord, to seek spiritual uplift, and to associate with others of like mind.

Confusion, noise, and talk during church services are irreverent. Those who contribute to such disorder deprive themselves and others of the spiritual benefits of church attendance. We associate reverence with quiet, not the mere absence of noise, but the quiet and peace that enable the soul to experience a closeness with heaven.

Reverence, like many other virtues, is best taught in the home by precept and example. The reverent attitude of the mother as she teaches her babies to pray, and the tender guidance of the father as he directs the spiritual activities of his children, have influence throughout their lives. Parents may not just assume that their children will know how to conduct themselves. They must explain that respect for others and

reverence for Deity demand thoughtfulness and self-control. Proper participation in church includes the utmost reverence as the sacrament is passed. Talking takes place only in a class as part of the process of learning gospel principles. The explanation of reverence by precept is of great importance, but example is significantly greater. Many adults need to be reminded of their duty to be exemplary.

The sisters of Relief Society should be the most reverent of all women. Certainly gratitude for the blessings flowing down, as the Prophet promised, should be expressed in reverent actions. Relief Society meetings should be conducted and attended in a spirit of reverence. Nothing unseemly in conduct or dress is representative of the true spirit of Relief Society.

Latter-day Saints have an obligation to make their homes and meetinghouses spiritual havens. A people so blessed should manifest love, respect, and veneration in the utmost reverence to God.

—L. W. M.

Beginning

Gwen Marler Barney

Slowly as dawn fingers the night,
Still as a leaf that turns on the wind,
Stirs the beginning of dream in the heart
Stirs and wakens the curtained mind.

Delayed Homecoming

Alice R. Rich

I walked again old paths today, along a country road, narrow
Then through the small town streets;
Tall locust trees held out their shaggy arms
To shade my way.

I stepped across the low footbridge
That spanned the sidewalk stream.
The high vermillion cliffs that framed the eastern plain
Still wrapped their regal shawls of beauty.

Around the quiet town,
Within the village walls, there breathed
A quietude, homespun and warm,
A hospitality, unfeigned and kind.

These findings, like the lure of autumn tints
Of crimson, bronze, and silver green,
Bring back to me a lore, a treasure-trove of memories
To spice the fragrance of my yesteryears,
To keep immutable my dreams.

Notes TO THE FIELD

The Annual General Relief Society Conference

THE Annual General Relief Society Conference will be held Wednesday and Thursday, October 7th and 8th, 1959. The general session will be held on Wednesday, October 7th, from 2 to 4 P.M. in the Tabernacle. It is suggested that ward Relief Society presidents ask their bishops to announce in the wards the general session of the conference to which the general public is invited. Attendance at the Officers Meeting on Wednesday morning October 7th, from 10 to 12 in the Tabernacle, and the departmental meetings to be held Thursday morning and Thursday afternoon, October 8th, is limited to stake board members and mission officers. A reception to which stake board members and mission officers are invited will be held on Wednesday evening, October 7th, from 7 to 10 in The Relief Society Building.

Fresh Up With Sunday

ALL the world needs Sunday, a day for physical, mental, spiritual refreshment.

Our Creator set the pattern and gave us this right-to-rest law — the law of the Sabbath. He worked six days, rested the seventh, and, the Good Book says, "He was *refreshed*."

Refreshed; relieved from fatigue; restored in strength and spirit. How we need this blessing in our busy, modern world!

How to keep Sunday? Try this once-a-week prescription:

Start on Saturday night. Retire early so you will arise, on the Sabbath, refreshed. Give thanks as you awaken that you are alive for another day of glorious living.

Cleanse your body; dress in your go-to-meeting best; breakfast gratefully; and go to church.

While in church you will learn wisdom and faith with choice friends and neighbors.

At mealtime add zest to your appetite and nourishment to your soul by keeping a prayerful heart. On Fast Days, rest your digestion, refresh your spirit, and give the savings to the needy.

Between meals and meetings, cultivate your mind with good reading and pleasant visiting at home or with friends.

For good health and stimulating outdoor enjoyment, walk more, ride less to church if you live nearby.

As a perfect nightcap, add an hour of good fellowship and faith with a friendly fireside group.

Time on your hands? No Sunday will be long enough for all the appropriate and refreshing things you'd like to do.

As you prepare to retire, give thanks again that your Father in heaven gave you this precious gift — one day in seven — when man can rest and be refreshed.

Let's keep the Sabbath — let's keep it because *He* gave it to us — and because we need it!

BE HONEST WITH YOURSELF

Recipes From the New England Mission

Submitted by Margaret Romney Jackson

New England Boiled Dinner

Anna Mae Burton

4 lbs. corned beef
1 small cabbage, quartered
3 carrots, quartered
2 small turnips
6 medium-sized onions
6 small parsnips
6 potatoes

Wash the beef in cold water and if very salty, soak in cold water for thirty minutes. Drain the meat and place it in boiling water and cook from three to four hours or until it is tender. One and one-half hours before serving, add the cabbage, carrots, and turnips. One-half hour before serving add the onions, parsnips, and potatoes. Place attractively on a large platter and serve.

Blueberry Muffins

Anna Mae Burton

½ c. sugar
2½ c. flour
½ tsp. salt
3 tsp. baking powder
2 eggs, well beaten
3 tbsp. butter, melted
1 c. milk
1½ c. blueberries

Sift flour, sugar, baking powder, and salt together. Mix berries with one-fourth of this mixture. Beat eggs and add melted butter. Add the flour mixture alternately with milk. Stir in the blueberries lightly. Bake in well-buttered muffin tins in a hot oven at 450° for twenty-five minutes.

Vermont Scripture Cake

Olga W. Snell

A—1 c. Judges 5:25 (last clause)
B—2 c. Jeremiah 6:20
C—3½ c. I Kings 4:22 (first part)
D—3 tsp. Amos 4:5
E—2 c. I Samuel 30:12 (first clause)
F—2 c. I Samuel 30:12 (second clause)
G—1 c. Genesis 43:11 (last word)
H—1 c. Judges 4:19 (last clause)
I—6 Isaiah 10:14
J—½ tsp. Leviticus 2:13
K—1 tbsp. Exodus 16:31 (last word)
L—to taste I Kings 10:2

Cream A, B, and K. Beat I and add H. Sift C, D, J, and L. Chop F and G, and E, and add to mixture.

Follow Solomon's advice for making good boys: Proverbs 23:14 (first clause). Bake at 350° for one hour and fifteen minutes. Makes two large loaves.

New England Clam Chowder

Alexia O. Bigney

2 c. cubed potatoes
1 qt. steaming clams
3 tbsp. flour
1 onion, chopped fine
½ tbsp. salt
⅛ tsp. pepper
1¼ c. boiling water
3 tbsp. butter
2 c. hot milk
¼ c. cream

Steam clams in one cup cold water till shells open (about five minutes) and pull off the skins and throw them away. Drain and preserve liquid and strain. Put in kettle one cup cubed potatoes, the hard part of the clams chopped fine, and one tablespoon of flour sprinkled over. Then add another layer of the remaining one cup potatoes and another one tablespoon flour. Add the onion and salt and pepper. Add boiling water. Cook until potatoes are done, about ten to fifteen minutes. Add milk, cream, and 2 tbsp. butter. Reheat clam water to boiling point, thicken with remaining tablespoon flour and one tablespoon butter mixed together. Add just before serving to prevent curdling. Canned whole clams or canned minced clams may also be used.

Baked Stuffed Lobster

John N. Hinckley

Buy fresh live lobsters, preferably Canadian—the northern waters are usually colder. Your lobsters should be lively when you start to prepare them. At the wharf get plenty of seaweed and place in the bottom of the basket with a layer of paper on top of the lobsters. Cover paper with cracked ice.

In preparing the lobster use a sharp knife. Lay the lobster upside down on a bread board and split lengthwise from head to tail. Remove the dark vein along the back and the small sac behind the head. Arrange in a low pan or tray, cut side up, and bake in a hot oven fifteen to twenty minutes until the shell has turned red.

While lobster is baking, prepare dressing. Roll one pound of Saltine crackers for each eight and one-half pounds of lobster, into fine crumbs; mix with melted butter, season with Worcestershire sauce. After the baking period, take lobster from the oven and remove tomalley (green liver) and the coral (if it's a female). Mix these well into the dressing. Keep dressing light.

Fill the lobster's cavity with dressing, and put one pat of butter on top; sprinkle with paprika. Place under broiler (low flame) until dressing is brown. Place on a serving dish and serve with lemon quarters and melted butter.

Indian Pudding (Injun' Puddin')

Olga W. Snell

5½ c. milk
⅔ c. dark molasses
⅓ c. sugar
½ c. yellow corn meal
¾ tsp. cinnamon
⅜ tsp. nutmeg
1 tsp. salt
4 tbsp. butter

Use one-half cup milk to moisten corn meal. Heat four cups of the milk and add moistened corn meal, molasses, sugar, salt, spices, and butter. Cook until mixture begins to thicken. Pour into a buttered baking dish and add the remaining cold milk. Do not stir. Put into slow oven, 275°, and bake for three hours without stirring, uncovered. Serve warm with cream, hard sauce, or vanilla ice cream. Serves eight to ten.

Baked Beans

Olga W. Snell

water (as needed)
1 lb. dried beans
1 tsp. soda
1 tsp. salt
⅔ c. molasses
4 tbsp. vinegar
4 tbsp. catsup
1 large onion, sliced
4 or more slices of bacon or salt pork

Soak beans for several hours. Drain and cover with cold water, add soda, and

bring to boiling point and boil one minute. Pour off water and add fresh cold water and boil until tender. Beans must be whole.

Place in baking dish salt, catsup, sliced onion, vinegar, and molasses. Add beans and some of the water they were cooked in. Put slices of bacon on top, cover and bake in slow oven (250°) for two hours. Remove cover and bake one-half hour longer. Save water in which the beans were cooked, and, if they become too dry, add a little while baking.

New England Fish Cakes

Alexia O. Bigney

2 qts. water
1 lb. salt codfish
5 medium-sized potatoes
1 onion
3 tbsp. butter or pork fat
1 egg
pepper to taste

Soak the codfish overnight in cold water. In the morning drain and add peeled potatoes cut in chunks, cover with water, and cook until potatoes are done. Drain. Add onion sauted in butter or pork fat. Mash all ingredients together, cool, and make round cakes one-half inch thick. Fry in fat until brown, turn and brown on the other side.

Jimmy Meets His New Sister

Elsie McKinnon Strachan

Two-thirds baby, one third boy:
Ivy leagues and corduroy,
Jam-sweet face and droopy toy,

Come, touch your tiny sister gently,
Study her pink toes intently,
Kiss her cheek experimentally;

And know, somehow, that though my arms
Are cradling her small new charms,
They, still, can quiet your alarms.

Oh, little boy, when you would be
My baby still, come wailingly—
Or sleepy faced, and climb my knee.

Filing Photographs

Elizabeth Williamson

ARE you wondering when you will ever get around to organizing and mounting your snapshots? A quick and easy way to get them in order is to put them in a letter file. Buy a large-sized one at any stationery store. Decide how you want to segregate pictures. A few suggestions are: *Friends, Trips, Family, Children of Friends, Pets.* You may want to leave them in this container forever, when you see how easy it is to locate a certain picture. Make an index in the front of the file.

Frances White Poulson Has Enriched Her Life With Hobbies

FRANCES White Poulson, Hailey, Idaho, believes that a worthwhile hobby is a two-fold blessing. It enriches the one who plies the hobby and is a blessing to those who receive the gifts of lovely handwork.

In the past three years she has made twenty-four quilts in unusual and original designs, beautifully stitched. She has made several crocheted bedspreads, afghans, doilies, pillowcases, and tablecloths. She is an expert with the knitting needles and loves to make sweaters and knitwear for babies and children. She has eight children, fourteen grandchildren, and eleven great-grandchildren.

Mrs. Poulson has been a Relief Society worker for fifty years, and has devoted fifteen years to service as a visiting teacher. She is grateful for her ability to find hobbies that bring contentment and joy to her and give pleasure to her family and her friends.

Kitchen Glamour

Camille C. Nuffer

I love the sunlight
Through my windows streaming,
Awakening each precious thing,
From night's sweet dreaming.
I'm sure a kitchen,
Is a place divine.
A sunbeam from heaven
Each morning visits mine.

The Silver Leash

CHAPTER 8 (*Conclusion*)

Beatrice Rordame Parsons

LARUE knew that, now, there was no longer any reason to remain in Fivelakes. The Amelia Museum had been established and was moving steadily on to becoming a beautiful tourist attraction. Committees had been formed, and Herb was proud that he had been selected to head one of them.

He was out of his wheelchair most of the time, nowadays, and back at his office and his drawing board.

The children were fine, each busy with a task in refurnishing Hillhigh House. LaRue knew it was time to go back to the bank, to her neat, yet silent apartment, in San Francisco. She no longer thought of it as a refuge. Indeed, she was almost reluctant to take up her life away from Fivelakes. She knew she would miss everything and everyone terribly!

Herb was working on the plans for the new children's wing, at the hospital. When he showed her the plans, LaRue saw the penciled drawings, which Dr. Alan had made upon the back of an envelope, coming to life.

"I'll have to come back and see the old house, and that new wing during my next vacation," she said wistfully, and went to finish her packing. The little amber bottle still stood on the dressing table. She left it there, meaning to give it to Erma before she left.

As usual, Connie crept into her room, and sat cross-legged in the middle of the white bedspread watching LaRue put her things into her bags. Connie's small face was wistful.

"I wish you didn't have to leave, Aunt LaRue. We're going to miss you." She looked as if she were going to cry, and LaRue tried to reassure her.

"I'll be back next year, darling. And every year. . . ."

"Not if you get married," stated Connie gloomily. "Maybe your husband will like San Francisco so much he won't let you come."

LaRue laughed. "Connie, you're priceless. First you want me to get married and have a baby so that you can tend it. Then you don't want me to marry, at all!"

Connie looked at her dubiously. "Well," she said slowly, "I wouldn't mind, if you married someone I knew."

"I'd have to know him, too," said LaRue playfully. "I'd have to be in love with him."

She scarcely caught Connie's tiny whisper. "I think you *already are*, Aunt LaRue!" But before she could speak, Connie said loudly: "Aunt LaRue, I don't gossip, now do I?"

LaRue didn't quite understand the question. But she praised the child.

"You've improved a very great deal, darling. I'm very glad."

"Well," asked Connie, a lingering doubt in her tone, "do you think

would be *awful* if I told you some ossip?" Then, as LaRue began to hake her head, she added brightly, Some gossip you'd like to hear?"

LaRue wasn't quite sure. "I ouldn't want to hear it, Connie, it was something that would hurt omeone. That sort of gossip is ruel."

"But it isn't cruel," cried Connie agerly, bouncing up and down un- il her brown braids whirled. "It's omething terribly nice. About Gladys and Dr. Alan."

LARUE hid her face in the clothes closet so that Connie could not ee how it glowed at the mention f Alan's name. But she came stead- ly out and met Connie's childish gaze, though her heart was chilled.

She said definitely: "No, Connie, even if it's very, very nice, I can't et you tell me." She wanted to ask f Gladys and Alan had made up, if Grandie and Herb were going ahead n the plans for the house in Maple Park. But she pressed her lips tightly, still shaking her head. "I can't go back on what I said, Con- nie. It's wrong to encourage gos- sip. Sometimes it's even cruel. . . ." It would be cruel to listen to Con- nie's gossip about the future plans of Gladys and Alan. She didn't want to think about them.

Connie got slowly down off the bed. "All right, Aunt LaRue." She walked slowly to the door. "I still wish you didn't have to pack." To hide her tears, she rushed outside to play with Atlast.

The hours dragged until time for the bus. Although Herb would have driven her to the station, LaRue insisted on calling for a cab. It would be much easier, saying good- by to the family at home.

She hid the hot tears on her lashes as she walked out to the cab. The driver who had brought her to the house a few weeks before, greeted her with a smile as he put her lug- gage into the back of the taxi. His face was now smooth-shaven, minus the beard he'd worn to the festival.

He guided the cab skillfully along the almost completed highway, and LaRue saw that the huge machinery had moved miles into the distance. The gray artery into Fivelakes was wide and smooth.

Like a ribbon tying my heart to those I love, she thought whimsical- ly, and knew that the days would seem long and lonely until she re- turned for a visit.

The old house on the knoll seemed to smile down on her as they passed it, and she saw the beginnings of its rejuvenation in fresh lumber and paint.

She stared at the giant moun- tains, her mind photographing every peak so that memory could not dim them. She wondered that she had ever found them cold, forbidding.

When the driver set her bags in- side the station she looked around at the green-plastic covered counter, at the Hopi Indian dolls nudging neighboring Spanish senoritas for a place on the shelves.

The man behind the counter was no longer frightening in his heavy dark beard. He was clean-shaven, and his white jacket was spotless. They chatted for a few minutes, and he told her that her bus was on time. She had only fifteen minutes to wait. He gave her a fresh glass of ice water, and she sipped it, watching the hands of the clock move slowly into place.

(*Continued on page 534*)

ANNUAL REPORT FOR 1958

SELECTED DATA

THE RELIEF SOCIETY of The Church of Jesus Christ of Latter-day Saints is a world-wide sisterhood. This was strongly evidenced as the annual reports for 1958 from the 4,321 Relief Societies in the 270 stakes and forty-six missions of the Church were compiled in the Church report. The societies are located in each of the fifty states in the United States, the District of Columbia, and in forty-seven other countries. Each of these organizations in the setting of its own geographic conditions is, through the basic program of Relief Society, accomplishing the purposes of the organization as set forth by the Prophet Joseph Smith in his instructions at early meetings and as later developed in the Society, i.e.:

> To manifest benevolence, irrespective of creed or nationality; to care for the poor, the sick, and the unfortunate; to minister where death reigns; to assist in correcting the morals and strengthening the virtues of community life; to raise human life to its highest levels; to elevate and enlarge the scope of women's activities and conditions; to foster love for religion, education, culture, and refinement; to develop faith; to save souls; to study and teach the gospel (Relief Society Handbook, page 8).

At the end of 1958, Relief Society had a total membership of 193,553 sisters which was an increase of 10,117. Of this total membership, 158,583 are located in the stakes of the Church, and 34,970 in the missions. In both the stakes and the missions, a total of 126,381 sisters served as leaders or visiting teachers.

One of the most important services given by Relief Society is that of visiting teaching, wherein the visiting teachers, in the spirit of sisterly solicitude, visit the homes, taking to the wives and mothers a spiritual message and observing instances of spiritual and physical need, illness, or distress that may exist within the home. During 1958, 3,349,802 such visits were made, which was an increase of 223,989 visits over 1957. These visits were made by 81,988 visiting teachers.

In the spirit of compassion and service typical of this great organization, Relief Society sisters made 293,876 visits under the direction of ward Relief Society presidents to the sick and homebound, during 1958, to extend encouragement, spiritual uplift, and compassionate service where needed. The equivalent of 35,787 eight-hour days care of the sick was provided by Relief Society sisters. They also assisted at 8,737 funerals, and, in 783 instances, were called upon to help dress the dead for burial. As a resource to draw upon, 2,716 Relief Societies maintain a list of women living in the confines of their wards qualified to give registered or practical nursing services.

Relief Societies, as a contribution to the Church Welfare Program, have given 477, 896 hours of service in such projects as the canning and processing of foods and the sewing of articles of clothing to be used in the Church Welfare Program.

As a part of the educational as well as service aspect of the work meeting, Relief Society sisters, during 1958, completed 429,125 sewed articles, which repre-

General Presidency of Relief Society

Counselor Marianne C. Sharp President Belle S. Spafford Counselor Louise W. Madsen

nted an increase of 70,243 sewed articles over 1957. These include clothing men, women, and children, quilts, and household furnishings.

Increasing numbers of Relief Society sisters throughout the world have tended the regular Relief Society meetings at which opportunity has been pro-ded for participation and greater understanding of the subjects studied by the ters — a course in theology dealing with the doctrines of the Church as revealed The Doctrine and Covenants; discussions held at work meetings on home man-ement; a course on American literature; and a social science course on the tter-day Saint family. In some foreign missions, specially prepared courses of e literature of their respective countries have been substituted for the American erature course.

Singing Mothers choruses in 2,564 wards and branches which, at times, have en combined into stake or district choruses, have provided musical training and ltural participation for 38,896 sisters.

Through the program of Relief Society, this world-wide sisterhood has con-nued to serve unselfishly and to be the recipient of the blessings referred to by e Prophet Joseph Smith in his remarks at an early meeting of Relief Society in 842, at which time he said ". . . and this Society shall rejoice, and knowledge nd intelligence shall flow down from this time henceforth . . . . as far as knowl-lge is concerned, it may extend to all the world."

Fulda Parker

General Secretary-Treasurer

1958 GEOGRAPHICAL DISTRIBUTIO

OF RELIEF SOCIETY ORGANIZATIONS AND MEMBERS

Location	In Stakes		In Missions		Totals	
	Organizations	Members	Organizations	Members	Organizations	Members
UNITED STATES						
Alabama			15	252	15	252
Alaska			7	201	7	201
Arizona	140	7,894	10	142	150	8,036
Arkansas			7	100	7	100
California	370	24,411	38	1,130	408	25,541
Colorado	31	1,486	19	423	50	1,909
Connecticut			5	116	5	116
Delaware			3	63	3	63
District of Columbia	3	151			3	151
Florida	26	857	27	548	53	1,405
Georgia	14	421	12	227	26	648
Hawaii	18	955	40	807	58	1,762
Idaho	343	21,921	4	60	347	21,981
Illinois	9	397	26	534	35	931
Indiana	1	38	24	615	25	653
Iowa			16	263	16	263
Kansas	5	104	16	278	21	382
Kentucky			22	329	22	329
Louisiana	13	340	6	91	19	431
Maine			13	214	13	214
Maryland	6	289	1	30	7	319
Massachusetts			13	286	13	286
Michigan	9	349	5	122	14	471
Minnesota			16	400	16	400
Mississippi	9	144	11	196	20	340
Missouri	10	399	17	246	27	645
Montana	37	1,191	29	556	66	1,747
Nebraska			14	265	14	265
Nevada	47	2,767	1	18	48	2,785
New Hampshire			5	103	5	103
New Jersey	3	152	6	131	9	283
New Mexico	29	1,222	27	386	56	1,608
New York	6	276	21	475	27	751
North Carolina	2	43	39	880	41	923
North Dakota			5	77	5	77
Ohio	1	29	29	649	30	678
Oklahoma			26	465	26	465
Oregon	54	3,280	24	556	78	3,836
Pennsylvania	1	49	33	610	34	659
Rhode Island			2	24	2	24
South Carolina	13	503	10	164	23	667
South Dakota			10	144	10	144
Tennessee			16	329	16	329
Texas	50	1,541	48	724	98	2,265
Utah	1,046	76,977			1,046	76,977
Vermont			3	41	3	41
Virginia	12	508	21	410	33	918
Washington	81	3,768	10	180	91	3,948
West Virginia			10	229	10	229
Wisconsin	4	132	11	210	15	342
Wyoming	54	2,898	12	361	66	3,259
Total—United States	2,447	155,492	785	15,660	3,232	171,152

RELIEF SOCIETIES REPORTED IN 1958 ANNUAL REPORT

Location	In Stakes		In Missions		Totals	
OTHER COUNTRIES	Organizations	Members	Organizations	Members	Organizations	Members
Argentina			28	564	28	564
Australia			31	823	31	823
Austria			6	201	6	201
Belgium			8	79	8	79
Bermuda			1	8	1	8
Brazil			26	346	26	346
Canada	57	2,658	79	1,719	136	4,377
Chile			1	22	1	22
China			5	71	5	71
Cook Islands			1	21	1	21
Costa Rica			3	25	3	25
Denmark			20	445	20	445
El Salvador			4	76	4	76
England			77	1,278	77	1,278
Fiji Islands			1	11	1	11
Finland			17	469	17	469
France			19	147	19	147
French Morocco			1	22	1	22
Germany			182	5,316	182	5,316
Guam			1	17	1	17
Guatemala			14	234	14	234
Honduras			3	73	3	73
Ireland			4	69	4	69
Italy			1	8	1	8
Japan			35	420	35	420
Korea			2	53	2	53
Libya			1	9	1	9
Mexico	4	147	87	1,548	91	1,695
Netherlands			28	331	28	331
New Zealand	9	286	73	809	82	1,095
Nicaragua			1	17	1	17
Norway			17	376	17	376
Okinawa			3	28	3	28
Panama Canal Zone			2	30	2	30
Philippine Islands			2	14	2	14
Paraguay			2	20	2	20
Peru			3	24	3	24
Puerto Rico			1	6	1	6
Samoa			57	658	57	658
Scotland			6	85	6	85
Sweden			36	558	36	558
Switzerland			28	398	28	398
Tahiti			14	278	14	278
Tonga			41	754	41	754
Union of South Africa			19	264	19	264
Uruguay			23	534	23	534
Wales			5	52	5	52
Total—Other Countries	70	3,091	1,019	19,310	1,089	22,401
GRAND TOTALS	2,517	158,583	1,804	34,970	4,321	193,553

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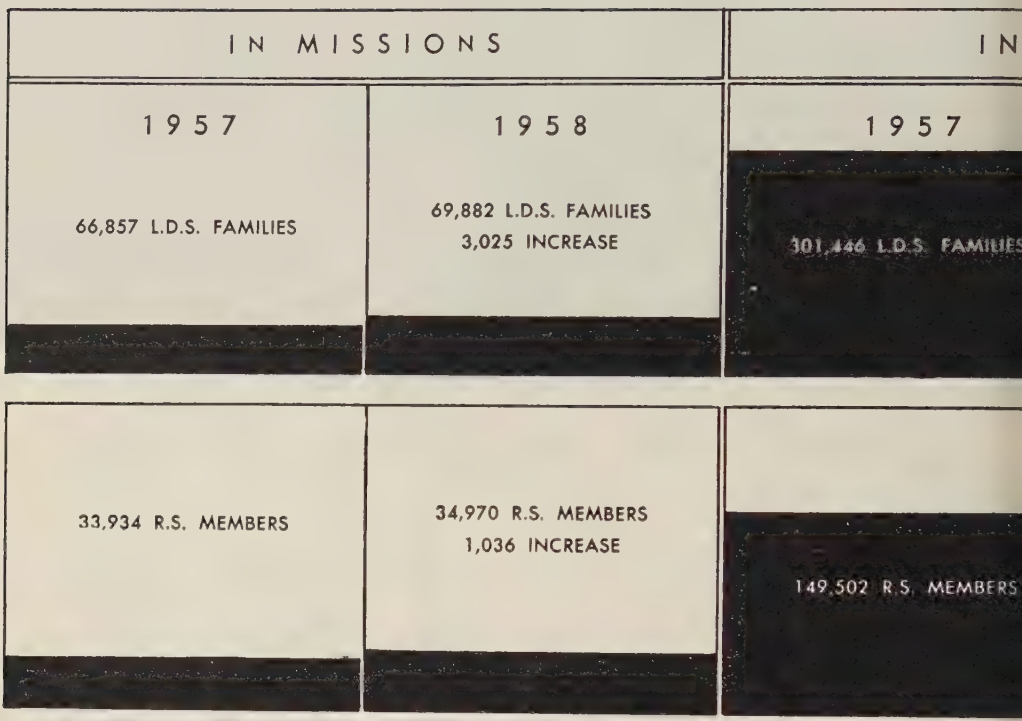

ORGANIZATIONS

	1958	1957	Increase
Stake and Mission Organizations (Total)	316	293	23
Stakes	270	248	22
Missions	46	45	1
Ward and Branch Organizations (Total)	4,321	4,133	188
In Stakes	2,517	2,371	146
In Missions	1,804	1,762	42

LEADERSHIP

126,381 Relief Society Members served as leaders in the Society during 1958 and 118,117 in 1957.

	1958	1957	Increase
Stake Officers	3,098	2,874	224
Mission Officers	852	779	73
Ward and Branch Executive Officers	16,081	15,429	652
Other Officers	8,298	8,042	256

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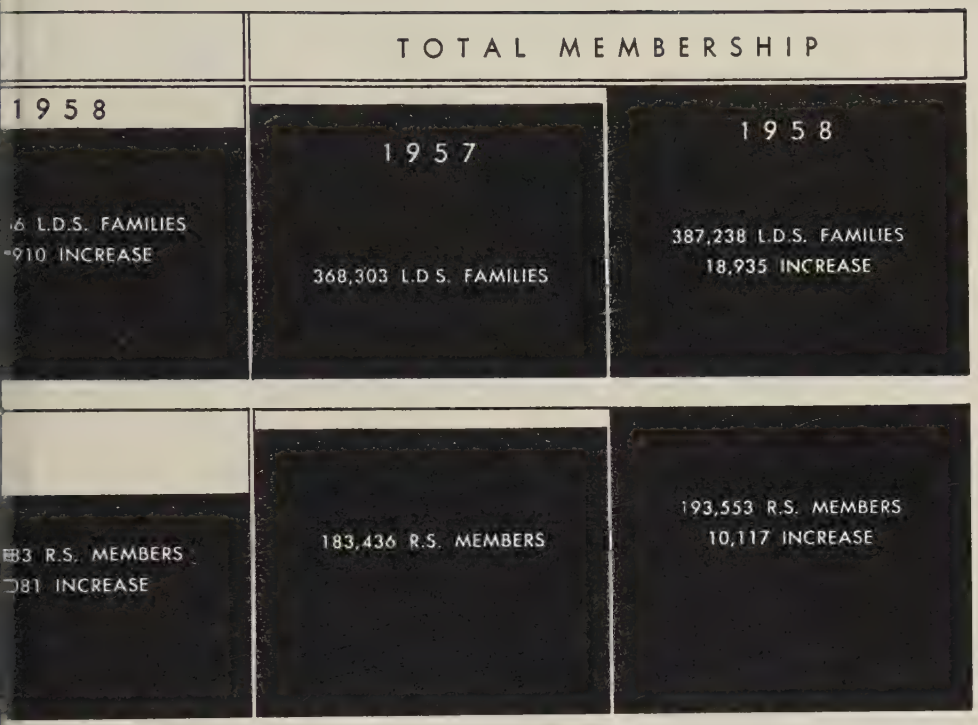

Class Leaders	16,064	15,065	999
Visiting Teachers	81,988	75,928	6,060

SINGING MOTHERS

	1958	1957	Increase
Ward and Branch Singing Mothers Choruses (Total)	2,564	2,398	166
In Stakes	1,939	1,781	158
In Missions	625	617	8
Approximate Number of Singers (Total)	38,896	35,923	2,973
In Stakes	32,488	29,582	2,906
In Missions	6,408	6,341	67

MAGAZINE

	1958	1957	Increase
Relief Society Magazine Subscriptions	154,057	149,230	4,827

VISITING TEACHING	1958	1957	Increase
Visiting Teachers	81,988	75,928	6,060
Visiting Teacher Districts	43,448	40,232	3,216
Family Visits (Total)	3,349,802	3,125,813	223,989
Home	2,238,136	2,092,706	145,430
Not Home	1,111,666	1,033,107	78,559
Per Cent at Home	66.81%	66.94%	
Communications in Lieu of Visits	66,740	60,056	6,684

8.65 average visits were made to each L.D.S. Family in 1958
8.49 average visits were made to each L.D.S. Family in 1957

COMPASSIONATE SERVICE	1958	1957	Increase
Visits to Sick and Homebound	293,876	275,469	18,407
Days Care of the Sick	35,787	29,069	6,718
Bodies Dressed for Burial	783	816	-33
Funerals at Which Relief Society Assisted	8,737	8,159	580
Wards and Branches Maintaining Lists of Nurses	2,716	2,459	257
In Stakes	1,927	1,864	63
In Missions	789	595	194

CHURCH WELFARE SERVICE	1958	1957	Increase
Hours Contributed to Church Welfare Program by All Females Upon Assignment by Relief Society	477,896	344,183	133,713
Family Visits Made Under Direction of Bishop	57,379	37,347	20,032
Sisters Serviced Who Sewed for Themselves and Families	3,394	3,061	333
Hours Contributed to Church Welfare Program by Sisters Serviced by Relief Society Under the Direction of the Bishop	116,302	72,862	43,440
SEWING SERVICE AT MEETINGS			
Articles Completed (Total)	429,125	358,882	70,243
Kinds of Articles:			
Quilts	21,630	20,299	1,331
Children's Clothing	41,717	37,136	4,581
Women's Clothing	59,963	53,097	6,866
Men's Clothing	3,565	3,137	428
Household Furnishings	151,660	120,299	31,361
Other (Miscellaneous)	150,590	124,914	25,676
Sewing Machines Owned by Societies (Total)	4,093	3,786	307
In Stakes	3,563	3,318	245
In Missions	530	468	62

	1958 Number	1957 Number	Increase
TOTAL MEETINGS HELD	215,474	207,422	8,052
Relief Society General Conference	1	*	1
Stake Relief Society Conventions	160	129	31
Stake and Mission Meetings (Total)	5,778	5,826	-48
Stake and Mission District Board	3,140	3,165	-25
Stake and Mission Leadership (Union)	2,638	2,661	-23
Ward and Branch Meetings (Total)	209,509	201,467	8,042
Regular Meetings for Members	141,020	135,881	5,139
Visiting Teachers Meetings	25,507	23,983	1,524
Preparation Meetings	22,450	21,922	528
March, November Fast Sunday and Other Special Meetings	14,643	14,116	527
Annual Relief Society Conferences	3,625	3,426	199
Officers Meetings Prior to Conferences	2,264	2,139	125

*Cancelled

AVERAGE ATTENDANCE AT MEETINGS

	1958		1957		
	Number	Percent	Number	Percent	Increase
Regular Meetings for Members (Total)	73,381	37.9	67,391	36.7	5,990
In Stakes	58,425	36.9	53,782	36.0	4,643
In Missions	14,956	43.0	13,609	40.1	1,347
Theology	79,741	41.1	73,825	40.2	5,916
Work	72,404	37.4	66,332	36.1	6,072
Literature	69,968	36.1	64,488	35.1	5,480
Social Science	71,415	36.8	64,912	35.3	6,503
Visiting Teacher Meetings	43,291	52.8	39,190	51.6	4,101

VISITS BY STAKE AND MISSION OFFICERS

	1958	1957	Increase
Visits to Wards and Branches (Total)	31,138	29,006	2,132
To Wards by Stake Officers	24,665	22,625	2,040
To Branches by Mission and District Officers	6,473	6,381	92

CONSOLIDATED FINANCIAL REPORT FOR STAKES AND MISSIONS

Receipts and Disbursements

Cash Balance on Hand, January 1, 1958	$1,375,710.71
Receipts	2,409,841.97
	$3,785,552.68
Disbursements	$2,276,527.63
Cash Balance on Hand, December 31, 1958	1,509,025.05

Assets — December 31, 1958

Cash Balance on Hand, December 31	$1,509,025.05
Wheat Trust Fund Deposited at Presiding Bishops Office	422,912.22
Other Invested Funds (Savings Bonds, etc.)	71,299.07
Real Estate and Buildings	118,243.22
Total Assets	$2,121,479.56

The Silver Leash

(*Continued from page 523*)

WHERE once she had wanted to turn and seat herself in the bus to go back from where she had come, now she wanted to run out of the station and fly along the highway to where a car was spinning swiftly along.

Something about the car, as it caught the sunshine, made her heart tremble a little. Was that, oh, surely that wasn't a . . . caduceus on the front! She hadn't — purposely — said goodby to Dr. Alan. She knew, now, that she had been very rude. He was coming to tell her so, coming to say goodby.

LaRue wanted to run outside to meet him, but she forced herself to sit casually at the green counter, sipping her ice water. When he came in, her heart pounded so hard that she worried lest he hear it. He did not speak, just took her arm and led her to one of the tiny tables far at the rear of the room. Then he leaned across the table and looked into her eyes. His voice came tenderly.

"Darling, why are you going away? Don't you know you belong here in Fivelakes?"

Her pulses hammered at the word *darling*, but she managed to find her voice, to say quietly, "Everything I came to do is finished, Alan. I'm going back. Oh, perhaps not forever. But for awhile. I really do not belong in Fivelakes."

He took her hand, his surgeon's fingers firm and tense. His voice was insistent. "Is there somebody back there in San Francisco?"

She knew what he meant, and shook her head. Her lips formed the faint word, "Gladys?"

A smile flashed about his mouth, making it soft, gentle. "Didn't Connie tell you? Gladys gave me back my ring. She and Earl are getting married."

Happiness she could not hide broke over LaRue's features. Her smile was tremulous.

"Connie tried to tell me, Alan, but I wouldn't let her." She lifted her clear, gray-blue eyes to his face. "I hope you are not too badly hurt."

He shook his dark head, and his eyes were honest. "I guess I knew almost from the beginning that Gladys and I didn't really click. But when Grandie tried to tell me, I wouldn't listen. He tried to make me see that she wouldn't make a doctor's wife."

LaRue understood. Her lips quirked. "Nasty medicine," she said, and then had to explain the things that Grandie had said.

They sat there, smiling into each other's eyes, and were entirely unconscious of the huge bus which waited outside the windows. The man at the counter grinned and put up his hand when they would have loaded LaRue's bags. He could see by their enchanted faces that any other bus — or no other bus at all — would do. The bus driver smiled, too, and the bus chugged off into the distance.

LARUE had so many things to talk about. First she had to explain that she'd been frightened, "But," she confessed happily, I'm not afraid of things, now. I love it here in Fivelakes."

Alan smiled as he lifted her tenderly to her feet. "You're going to stay in Fivelakes," he assured her gravely. "But this isn't the place

for a proposal. First of all, I'm taking you back to the Vetterly's. I think they all know just what I have in mind."

He helped her into the car, got in beside her, and together they swept along the highway and into the town. The sun was blinding, but it did not make LaRue's head ache. It draped her with a golden canopy as she listened to Alan's eager words, as he let her out where all the family was waiting with happy faces and moist eyes.

"I have something to say to you," he promised. "Something that can't wait. I'll be here this evening to take you for a ride." He leaned down, kissed her shamelessly in front of all of them. He whispered, 'Be sure and wear that yellow frock. I remember a small, yellow angel standing beside a woman's bed, helping bring a new life to Fivelakes. You can't escape, darling. You belong here beside me."

LaRue's eyes held stars as she promised to wear the yellow dress, promised to listen to what Alan had to say.

He was tall and proud and very sure of himself as he marched to his car. It was the same sureness that Amelia had known and LaRue loved him for it.

When his car had disappeared, LaRue put her arm about Erma's shoulder and they went into LaRue's bedroom. Happily, she put the tiny amber bottle into Erma's hands.

"I do not need it, now," she said breathlessly, and knew that Erma understood. She watched her carry the tiny glass symbol of her mother's enduring love into her own room and her eyes were misty with happiness.

Alan had said that she was part of Fivelakes, that her roots went deep. She would always love the town and the people in it. It meant Alan.

LaRue had come to know that the words Amelia had said were true. *Love is everlasting. . . .*

Some Strange Reward

Ida Elaine James

Where we conspired together here
I work alone,
Remembering your wishes, dear,
How you were prone
To salvage questionable weeds:
"Perhaps next year
Some strange reward from magic seeds!"
A falling tear
Now damps this dark and stony spot
When I think how
You gardened life's haphazard plot,
And then, as now,
Your valor led me, lighting hours
Whose barren yield
Would spoil a lesser faith in flowers
In life's hard field.

NOTES FROM THE FIELD

Hulda Parker, General Secretary-Treasurer

All material submitted for publication in this department should be sent through stake and mission Relief Society presidents. See regulations governing the submittal of material for "Notes From the Field" in the *Magazine* for January 1958, page 47, and in the Relief Society *Handbook of Instructions.*

RELIEF SOCIETY ACTIVITIES

Photograph submitted by Jeanette F. Naegle

NORTH IDAHO FALLS STAKE (IDAHO) VISITING TEACHERS HONORED AT CONVENTION, March 27, 1959

Visiting teachers who have served fifty years or more, seated, left to right: Nellie Gardner and Lydia Walker.

Back row, standing, left to right: Mable Fillmore; Edith Southwick; Eliza Mae White; Lydia Thueson.

Esther Hammer, who has also served more than fifty years, was not present when the picture was taken.

Jeanette F. Naegle, President, North Idaho Falls Stake Relief Society, reports: "We presented 'A Light Shining' in our stake March 27, 1959. It was such an impressive program that I am sure the visiting teachers won't forget its wonderful message. Two hundred and fifty attended. Special recognition was given to forty-one visiting teachers who had served thirty years or more. They were each given an attractive emblem to pin on their dresses, showing the number of years of service. The women who had served more than forty-five years were given potted blooming geranium plants, along with the emblem."

Photograph submitted by LaVerda O. Lloyd

MT. JORDAN STAKE (UTAH) SINGING MOTHERS PRESENT MUSIC FOR STAKE QUARTERLY CONFERENCE, April 12, 1959

LaVerda O. Lloyd, President, Mt. Jordan Stake Relief Society, reports: "This chorus sang at both sessions of stake conference upon special assignment by the stake music committee, the occasion being the division of our stake. The chorus consists of 150 voices. Gertrude Keeler is chorister, and Regena Roden is the accompanist." Sister Lloyd's counselors in the stake Relief Society presidency were Wanda L. Gull and Jane F. Cartwright. On April 12, 1959, when Mt. Jordan Stake was divided, Sister Lloyd remained as Relief Society president in Mt. Jordan Stake, and her counselor, Sister Gull, was appointed Relief Society President in the new Sandy Stake.

Photograph submitted by Geraldine H. Bangerter

BRAZILIAN MISSION, JOINVILLE BRANCH, FIRST RELIEF SOCIETY PRESIDENCY IN THE BRAZILIAN MISSION, APPOINTED IN 1933
Photograph taken March 1959

Left to right: President Toni Barsch; Second Counselor Margareta Buchli; First Counselor Martha Otto.

Geraldine H. Bangerter, President, Brazilian Mission Relief Society, reports: "These women are still together in Relief Society service after twenty-five years, although at present they are not serving in the branch presidency. They are witnesses to the program and growth of the Relief Society in the Brazilian Mission."

Photograph submitted by Alta Fuhriman

NAMPA STAKE (IDAHO) SINGING MOTHERS PRESENT MUSIC FOR SPECIAL LITERATURE PROGRAM, February 27, 1959

Front row, left to right: Evelyn Clark as Anne Bradstreet; Charlotte Taylor as Sarah Kemble Knight; psalm singers: May Drake, Nola Allen, Patty Hill, Yvonne Simpson, Vilate Adams, Leva Newland, Lynn Norton, LaVerda Young; Agnes Frank, stake organist.

Second row, at the left: Gladys Egbert, narrator; Lucille Wilson, stake chorister.

Alta Fuhriman, President, Nampa Stake Relief Society, reports: "The presentation was a drama of early American literature and song, under the direction of our stake literature leader Gayle Hales."

Photograph submitted by Norma Winn

EAST JORDAN STAKE (UTAH) RELIEF SOCIETY SINGING MOTHERS PRESENT MUSIC FOR STAKE QUARTERLY CONFERENCE, April 19, 1959

The chorister, LaRue Jeppson, stands eighth from the left in the front row; the organist, Nicoma Davis, stands seventh from the left in the front row.

Norma Winn, President, East Jordan Stake Relief Society, reports: "This group of sisters devote a good deal of time and effort in preparing musical numbers for the entertainment of our stake as a whole. They have just finished the assignment of providing music for the quarterly conference, at which time the picture was taken."

Photograph submitted by Myrtle H. Rappleye

CANYON RIM STAKE (SALT LAKE CITY, UTAH), CANYON RIM SECOND WARD ANNIVERSARY LUNCHEON, March 18, 1959

Left to right, front row: second from the left, Merna Glade, First Counselor, Canyon Rim Stake Relief Society; Myrtle Rappleye, President, Canyon Rim Stake Relief Society; Mary Wright, guest speaker; Wilma Merrell, Second Counselor, Canyon Rim Stake Relief Society.

Ruby Thomas, President, Canyon Rim Second Ward Relief Society, is seated in the right foreground (wearing dark dress with pin on the shoulder); next to Sister Thomas, at the right, facing towards the table, is Hazel Jackson, First Counselor, Canyon Rim Second Ward Relief Society; next to Sister Jackson, at her right, wearing glasses, is Bonnie Landvatter, Second Counselor, Canyon Rim Second Ward Relief Society.

Photograph submitted by Virginia C. Newbold

GRANT STAKE (SALT LAKE CITY, UTAH) SINGING MOTHERS PRESENT MUSIC FOR STAKE QUARTERLY CONFERENCE, April 12, 1959

Front row, left to right, beginning fifth from the left: Reida Crook, chorister; Maude Magelby, accompanist; Ethel Bergeson, First Counselor; Virginia Newbold, President; Rhea Simmons, Secretary-Treasurer; Marie Bradshaw, Second Counselor.

Sister Newbold reports: "This Singing Mothers chorus has a membership of 176 and an average attendance of 150 at each performance. The following selections were presented: 'Calvary,' 'He That Hath Clean Hands,' 'Oh, How Lovely Are Thy Messengers,' and 'Oh, Lovely Land, America.'"

Photograph submitted by Marian Mathewson

NYSSA STAKE (OREGON) SINGING MOTHERS PRESENT MUSIC FOR STAKE QUARTERLY CONFERENCE, May 24, 1959

Front row, seated, left to right: Mildred Wettstein, chorister; Jane Jacobs, organist; Luraine Lee and Martha Taggart, Counselors; Marian Mathewson, President.

Photograph submitted by Louise B. Johansen

NORTH SANPETE STAKE (UTAH) VISITING TEACHERS HONORED AT CONVENTION, February 28, 1959

Front row, seated, left to right: Inez Rosenlof, who has a 100% visiting teaching record for ten years; Annie Brotherson, for fifteen years; Pauline Seeley, for thirty years; Mina Sorensen, for twelve years, all of Mount Pleasant.

Back row, standing, left to right: Isa Aldrich, for fifteen years; Tressa Anderson, for ten years; Verla Marx, for thirteen years, all of Mount Pleasant. Clara Beck, Spring City, for sixteen years; Bertha Christensen, Fairview, for twenty years; Marcella Graham, Fairview, for twelve years.

The following visiting teachers, who have also had 100% records for many years, were not present when the picture was taken: Laura Madsen, for twenty-five years; Carrie Jensen, for twenty years; Marie Johansen, for twenty years; Sybil Hansen, for twenty years; Pearl Rosenlof, for ten years, all of Mount Pleasant; Maud Howell, for twenty years; Lillian Hansen, for ten years, both of Fairview; Mamie Allred, for fourteen years; Pearl Davis, for thirty-eight years, both of Spring City.

Louise B. Johansen, President, North Sanpete Stake Relief Society, reports: "A dramatic presentation on visiting teaching entitled 'A Light Shining' was portrayed. The stake Singing Mothers furnished the music. Emma Evans, stake visiting teacher leader, and President Louise B. Johansen were co-chairmen for the convention. Dainty refreshments were served at a beautifully decorated serving table."

Photograph submitted by Olive L. Smith

EASTERN STATES MISSION, MISSION-WIDE DISTRICT RELIEF SOCIETY CONVENTION, April 18-19, 1959

Front row, left to right: Doris T. Stonely, Mission Relief Society Secretary; Lola B. West, First Counselor; Verna C. Harris, Second Counselor; Florence S. Jacobsen, retiring president, Eastern States Mission Relief Society; Olive L. Smith, newly appointed President; plus other mission Relief Society officers: Addie M. Murdock, Helen J. Barton, Anne Young, Mildred Hunter, Mary Peterson, Eleanor Ross, Mary E. Rathfon, Margaret G. Stoner, Geraldine Pratt, June J. Siebach, Mary Porter, Rachel H. Gowans, Esther S. Mortenson, Anna M. Daines, Louise Darke, Winnifred Gray, Tessa M. Udy, Gertrude C. Sieferth, Emily Brunca, Harriet Jansen, Violet Harter, Eleanor Christensen, Letti Reeder, Retta Mahalko, Zeta Smith, Bernice Hutchings, Helen Hatch, Margaret Crego, LaReta Evans.

Sister Smith reports: "The two-day Relief Society meetings were held in connection with a Mission-wide District Auxiliary Convention conducted by the Eastern States Mission Board officers. The ten mission district Relief Society presidencies were well represented with thirty-four district officers in attendance out of a possible thirty-six appointments. The table pictured holds the outstanding bazaar item for each district brought to the convention by the district Relief Society presidents from among the branches in the mission. The district Priesthood spent two hours in the Relief Society meetings hearing of the Relief Society accomplishments, problems, solutions, and goals of the mission. The theme of the convention 'Wherefore, labour ye in my vineyard . . .' was very well carried out during the entire convention in each department in programs, name tags, posters, and skits. Between sessions, a lovely smorgasbord dinner was prepared and served to those present by the mission board officers. Those attending had an opportunity to meet personally and hear speak the new Eastern States Mission President, Gerald G. Smith, and his wife, Sister Olive Lunt Smith."

Photograph submitted by Ruth J. Harrison

ROSE PARK STAKE (SALT LAKE CITY, UTAH) DIRECTORS AND COM
MENTATORS FOR FASHION SHOW, April 30, 1959

Front row, seated, left to right: Ellen Murphy, Rose Park Seventh Ward; Terr Lee Christensen, Rose Park First Ward; Donna Snow, Rose Park Fifth Ward.

Back row, standing, left to right: Blanche Geis, Rose Park Second Ward; Bet Dalebout and Helen White, Rose Park Third Ward; Barbara Lefler, Rose Park Eight Ward; Marilyn Erickson, Rose Park Second Ward.

Ruth J. Harrison, President, Rose Park Stake Relief Society, reports: "The cost o each article modeled was given, and each ward prepared its own unit of the show. Som 350 persons attended, and each was given a thread and needle corsage fashioned int a yellow daffodil. The heart of the daffodil read: 'The Price Is Right' and the petal read, 'As ye sew, so shall ye reap.' Director of the show was Work Director Counselo Ruth G. Murphy. Celia Bartholomew assisted. There were 113 persons modeling, i addition to the twelve stake board members who afforded comic relief by appearing i fashions representative of their suppressed desires. Many family groups participated including daddies and small children."

Challenge

Vesta N. Lukei

A complete serenity in solitude
Requires but little skill,
But kept throughout each day's demands
Such peace needs strength of mind and will.

LESSON DEPARTMENT

Theology—The Doctrine and Covenants

Lesson 18—". . . Thou Shalt Not Command Him Who Is at Thy Head . . ." (D & C 28:6)

Elder Roy W. Doxey

(Text: The Doctrine and Covenants, Section 28; 43:1-7; 27:5-18)

For Tuesday, November 3, 1959

Objective: To show how a Latter-day Saint may judge whether or not a person who professes a revelation for the Church represents the Lord.

IT is important that every member of The Church of Jesus Christ of Latter-day Saints understands the principles set forth in Sections 28 and 43. These revelations make known an important aspect of revelation. The dispensation in which we live is a period during which Jesus said that many ways would be used to ". . . deceive the very elect, who are the elect according to the covenant" (Pearl of Great Price, Joseph Smith 1:22). If there are any people on the earth whom Satan is desirous of deceiving, it is those who have become members of the kingdom of God. It is our opportunity to learn in this lesson how the Lord's covenant people may be able to detect false revelators.

Hiram Page and Section 28

Hiram Page, a member of the Church, had in his possession a stone which he claimed aided him in receiving revelation about certain things, among which was the upbuilding of Zion. Prior to an appointed conference of the Church for September 1830, the Prophet Joseph decided that it was necessary to ask the Lord concerning the purported revelations of Hiram Page. It seems that the Whitmer family and Oliver Cowdery were believing much of what Brother Page was claiming as revelation. If we keep in mind these facts, we will understand why the Lord declares, in verse 11 of Section 28, that Oliver Cowdery is to take ". . . Hiram Page, between him and thee alone, and tell him that those things which he hath written from that stone are not of me and that Satan deceiveth him" (D & C 28:11).

Why should not Hiram Page

receive revelation for the Church? The verse which follows (verse 12) informs us that it was not his privilege because he had not been appointed, ". . . neither shall anything be appointed unto any of this church contrary to the church covenants" (D & C 28:12). In verse 13, the further fact is made known that all things must be done in order. The Church of Jesus Christ of Latter-day Saints, or the kingdom of God, is the perfect organization, for it is the divine way in which mankind may work out its salvation, the most important work which should have man's attention in this life.

The Lord's Mouthpiece

During the meeting at which the Church was organized, a revelation was received setting forth an important truth relative to Joseph Smith as the leader of the Church and how that organization might prosper:

> Wherefore, meaning the church, thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;
>
> For his word ye shall receive, as if from mine own mouth, in all patience and faith.
>
> For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory (D & C 21:4-6).

It is apparent in these scriptures that the Lord wanted the Church, in the very beginning, to understand that the Prophet was the mouthpiece of the Lord and that by obedience to that leadership the Church would prosper. Darkness would not prevail. With this truth known, those who have become the truly faithful covenanted of the Lord will exercise patience and faith in following the counsel of the Lord's anointed.

One Revelator for the Church

If the prophet, seer, and revelator of the Church is the mouthpiece of the Lord, then who else may speak for the Lord's Church?

In Section 28, Oliver Cowdery, although sustained as the second elder of the Church, was told that he should be heard by the Church in whatsoever he should teach by the Comforter concerning the revelations and commandments which had already been given. (See verse 1.)

> But, behold, verily, verily, I say unto thee, no one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith, Jun., for he receiveth them even as Moses (D & C 28:2).

This fact — no one but the Prophet is to receive revelation for the Church — is emphasized further by the Lord by informing Oliver that:

> And if thou art led at any time by the Comforter to speak or teach, or at all times by the way of commandment unto the church, thou mayest do it.
>
> But thou shalt not write by way of commandment, but by wisdom;
>
> And thou shalt not command him who is at thy head, and at the head of the church:
>
> For I have given him the keys of the mysteries, and the revelations which are sealed, until I shall appoint unto them another in his stead (D & C 28:4-7).

Background of Section 43

There was another occasion when it was necessary for the Lord to

make known further information about this principle of revelation for the Church. It came about by these circumstances — a woman, by the name of Hubble, ". . . came making great pretensions of revealing commandments, laws and other curious matters . . . (*D. H. C.* I:154). Here, again, we learn that the adversary was seeking to disturb the minds of the saints.

Joseph Smith to Receive Revelation

In this revelation (Section 43), the Lord again states that Joseph Smith was ". . . appointed unto you to receive commandments and revelations . . . (D & C 43:2).

> And this ye shall know assuredly — that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me (D & C 43:3).

In other words, as long as the Prophet remained faithful, he was recognized as the Lord's mouthpiece. But this was not all. There is an unusual thought expressed in the next verse which definitely clarifies and strengthens the principle of who is to receive revelation for the Church. It is stated in this way:

> But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him; for if it be taken from him he shall not have power except to appoint another in his stead (D & C 43:4).

Does this scripture mean that if Joseph Smith were to become unfaithful to his high calling and thus lose the privilege to act as the Lord's prophet, he could still "appoint another in his stead?" The answer is yes.

The revelation continues in reminding the saints that these truths are being given in order that ". . . you may not be deceived. . . . And this shall be the law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments . . . that you may know they are not of me" (D & C 43:6, 5).

In other words, only one may receive revelation for the Church, and that is the prophet, seer, and revelator — in this case, Joseph Smith. At this particular time during the life of Joseph Smith, provision was made for the continuation of the keys of the Priesthood on the earth by the process just mentioned. This provision does not operate today in the Church, for the Lord provided another way when the Quorum of the Twelve Apostles was organized in 1835.

Joseph Smith and the Keys of the Priesthood

In order that we may not misunderstand, it is important that we know that two years later the Lord declared to the Prophet Joseph Smith:

> Verily I say unto you, the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come;
>
> Nevertheless, through you shall the oracles be given to another, yea, even unto the church (D & C 90:3-4).

The fact made known here concerning the faithfulness of Joseph Smith as the Prophet of this dispensation was foreknown by Joseph, the son of Jacob (Israel), and also to Lehi as recorded in The Book of Mormon. (See 2 Nephi 3:3-15, especially verses 6-8.)

The explanation of the quotation from Section 90 is best expressed in the following words:

> In a revelation given in February 1831, the Lord declared that Joseph Smith was the only one appointed to receive revelation and commandments for the Church "until he be taken, if he abide in me," but should the Prophet fail this gift would be taken from him and given to another. (D & C 43:3-4.) Now in March 1833, after the Prophet had been tried and proved, the Lord said that the keys, through which direction, commandment and revelation come, "shall never be taken from you, while thou art in the world, neither in the world to come." Yet when the Prophet should be taken the "oracles" would be given to another, "even to the Church." Therefore after the martyrdom the keys remained and were in possession of the Church and exercised through the presiding council, which at that time was the council of the Twelve Apostles, and in the Church the oracles are found and will continue unto the end of time (*Doctrine and Covenants Commentary*, Revised Edition, page 577).

Keys of the Priesthood to Be Continued

In what way has the Lord provided for the continuation of the keys of Priesthood bestowed by angelic personages, as Peter, James, and John; Moses, Elijah, and others? By ordination the Twelve have all the authority that was given to the Prophet Joseph Smith. Every key and every authority given to him are conferred upon each new apostle as he is ordained, but he does not use all of those powers and authority as a member of the Twelve. The authority is inherent in him sometime to become President of the Church. The only man on the earth who can exercise all of these keys and powers at once is the President of the Church. Consequently, when a President of the Church dies, the apostles, having already received the keys and authority conferred upon Joseph Smith, set apart the newly appointed President of the Church, empowering him to exercise all of those keys and powers as President of the Church.

Summary — One Revelator

In the revelations studied in this lesson we have learned that there are certain ways by which the members of the Church may know the person to receive revelation for the Church. Attempts have been made by some to deceive the Latter-day Saints into believing that a revelation has been given to another person than the President of the Church for the benefit of the entire Church membership. The two revelations studied in this lesson set forth the three standards by which a Latter-day Saint may judge any person claiming revelation for the Church.

1. He must be *called* by revelation through the proper authority or Priesthood of God. (See D & C 28:2-6; 43:2.)
2. He must be *approved* by the membership of the Church as the President of the Church. (See D & C 28:12-13; 43:7.)
3. He must be set apart by those who possess the authority. (See D & C 28:7; 43:7.)

These criteria or standards also apply in the appointment of any officer in The Church of Jesus Christ of Latter-day Saints. An example of this is given in the revelation appointing Edward Partridge as the first bishop unto the Church. (See D & C 41:9.)

In the event that someone either in the Church or from the outside,

as some have done, were to present a revelation to a member of this Church as coming from God for the instruction of the Church, the member would immediately be able to apply these three standards to the person claiming the revelation. No person in the kingdom of God should be deceived, for the Lord has spoken plainly on this matter in these two revelations as well as in other ways. It should ever be remembered that God's house is a house of order, and this is one way by which the Lord maintains the necessary orderly procedure. (See D & C 132:7-8.)

With this information before us, it is pertinent to keep in mind the truth spoken by President Joseph F. Smith concerning the foregoing points and also the limitations put upon individual members of the Church in receiving revelation for their own guidance.

> It is not the business of any individual to rise up as a revelator, as a prophet, as a seer, as an inspired man, to give revelation for the guidance of the Church, or to assume to dictate to the presiding authorities of the Church in any part of the world, much less in the midst of Zion, where the organizations of the priesthood are about perfect, where everything is complete, even to the organization of a branch. It is the right of individuals to be inspired and to receive manifestations of the Holy Spirit for their personal guidance to strengthen their faith, and to encourage them in works of righteousness, in being faithful and observing and keeping the commandments which God has given unto them; it is the privilege of every man and woman to receive revelation to this end, but not further. . . .
>
> And thus his priesthood will ever be found to be composed of the right men for the place, of men whose backs will be fitted for the burden, men through whom he can work and regulate the affairs of his Church according to the counsels of his own will. And the moment that individuals look to any other source, that moment they throw themselves open to the seductive influences of Satan, and render themselves liable to become servants of the devil; they lose sight of the true order through which the blessings of the Priesthood are to be enjoyed; they step outside of the pale of the kingdom of God, and are on dangerous ground. Whenever you see a man rise up claiming to have received direct revelation from the Lord to the Church, independent of the order and channel of the priesthood, you may set him down as an impostor (*Gospel Doctrine*, Sixth Edition, pp. 41-42).

Historical Setting of Section 27

Reference may be made to Lesson 15 on the sacrament for historical background material on Doctrine and Covenants, Section 27 (*Relief Society Magazine*, February 1958). In that lesson only the first four verses of this revelation were considered. The revelation was given to the Prophet Joseph Smith by an angel. The Prophet said concerning this revelation, ". . . the first four paragraphs of which were written at this time [August 1830], and the remainder in the September following" (*D. H. C.* I:106).

Other Dispensations and the Fulness of Times

The Prophet is told in the following verses from The Doctrine and Covenants, Section 27, of the time when he and others will dine with our Lord on our earth. In this message we should notice its relationship to the great events of the past and of the present dispensation, especially the source from whence Joseph Smith received authority and information.

> Behold, this is wisdom in me; wherefore, marvel not, for the hour cometh that

I will drink of the fruit of the vine with you on the earth, and with Moroni, whom I have sent unto you to reveal the Book of Mormon, containing the fulness of my everlasting gospel, to whom I have committed the keys of the record of the stick of Ephraim;

And also with Elias, to whom I have committed the keys of bringing to pass the restoration of all things spoken by the mouth of all the holy prophets since the world began, concerning the last days;

And also John the son of Zacharias, which Zacharias he (Elias) visited and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias;

Which John I have sent unto you, my servants, Joseph Smith, Jun., and Oliver Cowdery, to ordain you unto the first priesthood which you have received, that you might be called and ordained even as Aaron;

And also Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children, and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse;

And also with Joseph and Jacob, and Isaac, and Abraham, your fathers, by whom the promises remain;

And also with Michael, or Adam, the father of all, the prince of all, the ancient of days;

And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles, and especial witnesses of my name, and bear the keys of your ministry and of the same things which I revealed unto them;

Unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times, in the which I will gather together in one all things, both which are in heaven, and which are on earth (D & C 27:5-13).

This account gives, among other things, a resume of the way by which Joseph Smith was called and received his ordination to the Priesthood as indicated in our lesson. The apostle Paul referred to the greatness of this dispensation when he prophesied that the Lord:

. . . hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him (Ephesians 1:9-10).

Blessings Await You

Would you like to receive the great blessing of being with the Savior and of meeting and conversing with the great persons of the past and the prophets of our own dispensation who have also made their contribution to the advancement of the Lord's work? The possibility of your being in this great assemblage is suggested in Doctrine and Covenants, Section 27, verse 14:

And also with all those whom my Father hath given me out of the world.

This is a wonderful promise given to the saints of the latter days. But how shall this great blessing come to us? The remainder of the revelation gives the answer. It is necessary to

. . . take upon you my whole armor, that ye may be able to withstand the evil day, having done all, that ye may be able to stand (D & C 27:15).

In taking upon oneself the full armor of the Lord is meant to be armored with "truth," "righteousness," "faith," the "Spirit," and then we shall have "peace" and eventual "salvation."

Questions for Discussion

1. Discuss: One should not command him who is at the head of the Church.

2. Give the three standards by which a member of the Church may detect the deceiver.

3. What relationship is there between the objective of this lesson and Section 27:5-18?

4. Identify each personage mentioned in Section 27:5-13 and indicate what service, if any he has performed in our dispensation.

5. How do verses 15-18 of Section 27 indicate the way by which we may have the blessing mentioned in verse 14 of that revelation?

Visiting Teacher Messages—

Truths to Live By From The Doctrine and Covenants

Message 18—"And Again I Say Unto You, Let Every Man Esteem His Brother as Himself" (D & C 38:25).

Christine H. Robinson

For Tuesday, November 3, 1959

Objective: To understand the true meaning of brotherhood.

A young girl was carrying a heavy load in a basket on her back. Someone who met her along the way inquired if the load was heavy, and if she needed help. As the young girl lowered the basket she answered with a smile, "No, it's not heavy, see inside, it's my brother."

Most of our troubles and burdens in this life would disappear, if we could learn the fundamental gospel truth that our neighbors and all mankind really are our brothers, and if we could follow the Savior's admonition to love our brothers as ourselves.

The difficulties, differences, and strife that, all too often, arise in families, between neighbors, and among the nations of the world, develop because of our failure to recognize and accept the principle of brotherhood. The central theme of the Savior's message is the concept of brotherhood. He knew that if we would but love one another, even as our Father in heaven loves us, that peace and good will would flourish throughout the world. Paul, in his letter to the Galatians, expressed this thought when he said, ". . . by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself" (Gal. 5:13-14).

The concept of brotherhood is a basic gospel ideal. We believe that all men upon the earth are the literal children of our Father in heaven, and, as such, we are all brothers and sisters. If we could all attain and hold this concept and could learn to love one another, our serious problems would disappear and we would learn the true meaning of the Savior's statement, ". . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Mt. 25:40).

Our Lord, in The Doctrine and Covenants' message (D & C 38:25), exhorts us to esteem our brothers. One who esteems another under-

stands and respects him and holds him in high regard. The foundation of esteem and respect is understanding. It is an interesting fact that we are often suspicious and fearful of those we do not know. Acquaintanceship and understanding, however, can bring a knowledge and an appreciation of the virtues and good qualities they possess.

The story is told of two Arab boys who saw an object moving toward them over the horizon. Fearfully one said to the other, "It is a beast. Come, let us hide in this cave." As the object drew closer, one of the boys exclaimed, "It is not a beast, it's a man and our enemy, let us be prepared to fight." When the man drew close enough to be recognized, the boys both exclaimed joyfully, "He is not our enemy, he is our brother!"

If we would try diligently really to get acquainted with those we misunderstand or dislike, we would undoubtedly find that they possess many qualities which we could learn to esteem and respect. Jesus admonished us to love our enemies. Although this is extremely difficult to do, it brings satisfying rewards.

Fulton Oursler once said:

> To love an enemy is a kind of exquisite common sense. Far from being naive or foolish, it is the height of enlightened selfishness, whose wisdom nourishes the well-being of body, mind, and spirit ("Words to Live By," *This Week Magazine*, February 26, 1950. Used by permission from the author and from *This Week Magazine*).

The spirit of the practice of brotherhood should begin in the home. If we make a conscientious effort to understand each other in the home and practice little acts of courtesy and kindness, we will set patterns which will reach out to our neighbors and to our brothers and sisters throughout the world. Paul, in his letter to the Ephesians, instructed his brethren, ". . . be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you (Eph. 4:32). This, we should practice in our family relationships.

Our responsibility to esteem each other as brothers is effectively expressed and summarized in this verse which has been set to music:

> No man is an island, no man stands alone.
> Each man's joy is joy to me, each man's grief is my own.
> We need one another so I will defend
> Each man as my brother, each man as my friend.
>
> —Joan Whitney and Alex Kramer

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Staff for the Aged

Mabel Law Atkinson

Love is
The staff on which
The aged lean to walk
The quiet, silver-shadowed path
To night.

Work Meeting—Physical Safety Factors in the Home

(A Course Recommended for Use by Wards and Branches at Work Meeting)

Discussion 2—Electricity

Charlotte A. Larsen

For Tuesday, November 10, 1959

Objective: To show that electricity is a wonderful convenience when it is kept under control, but when used carelessly, it can be a most potent enemy.

EVERYONE should learn the basic safety electrical rules and then be diligent in carrying out certain precautions. Electricity has become such a commonplace thing in our times, most people flick the switch and take the results for granted. The lights go on, the washer washes, and the thermostat triggers the heating unit. We get into the habit of thinking of power on the basis of the individual functions it accomplishes, and forget to evaluate its overall effect.

Understand the Electric Power in Your Home

The electric system works on the same principles as your water system. Volts, amperes, and watts are units of electrical measure, just as quarts, pounds, and yards are also units of measure. A *volt* represents electrical pressure. For instance, the flow of electric current in a wire is just about the same as the flow of water through a pipe. Pressure induces flow in both instances. An *ampere* is the quantity of electric current that can flow through your wires. Small wires restrict the flow of electricity, just as small pipes restrict the flow of water. A *watt* is the unit of power needed to do the work electrically, and we are perhaps most familiar with this term because it is indicated on all the electrical appliances that we use.

Has Your House Outgrown Its Wires?

Many times we overlook the possibility that the wiring in our homes may be in need of repair or it is not up-to-date, not capable of carrying the load our modern homes require. Suppose one's home is fifteen years old. When it was built it was wired to take care of the simple appliances such as irons, toasters, and waffle-irons. The installation of larger appliances, using the same outlets, dangerously overloads the wiring system. One out of eight fires in the homes is the result of misuse of electricity. When too many appliances are operated at the same time on an undersized wire, the wire becomes overloaded and heated. The insulation on the wires may wear through, allowing live wires to come into contact with each other. This results in a "short circuit" and, possibly, a serious fire. The risk of fire is increased by owners of inadequately wired homes who make a practice of using oversized fuses which allow wires to become serious-

ly overloaded before the fuse blows out and stops the current. Other home owners go so far as to eliminate fuse protection entirely by placing pennies behind blown-out fuses, or by using pieces of tin foil.

Symptoms of Inadequate Home Wiring

1. Lights flickering and dimming when appliances are turned on.
2. Appliances operating slowly or not as well as they should. Heat appliances, such as toasters, irons, room heaters warming up too slowly.
3. Fuses blowing or circuit-breakers tripping frequently.
4. Radios fading or sounding scratchy when an appliance is turned on.
5. TV picture shrinking in size or "wincing" when other appliances go into action.
6. Too few outlets and switches where needed.
7. Multiple "octopus" connections used for several appliances at once.
8. Long cords strung around rooms in order to connect lamps or appliances.
9. Frequent overheating of motors.

Underwriters Laboratories

This is the principal "safety organization" in the country, organized to establish safety standards for materials and for inspection at the factory level. Every man and woman should be familiar with "UL" and demand electrical materials and appliances bearing its label of approval for their protection.

Precautions in Use of Household Electricity

1. Keep water away from electrical outlets.
2. Make certain hands are dry before connecting or operating any electrical appliance; also make certain that appliance is standing on dry surface.
3. Never use any type of electrical appliance while in the bathtub.
4. Keep all appliances out of the bathroom.
5. Never stick a foreign object into wall outlets. A small child inserting a hairpin could get a severe shock. Several kinds of guards are available for wall outlets.
6. Never put your hand inside the radio or TV when it is connected.
7. Always unplug an appliance before tinkering with it.
8. Always disconnect cord appliances at the plug end, grasping plug firmly and pulling gently.
9. Do not store electric cords in drawers where sharp-edged tools or knives might cut them.
10. Do not use frayed cords. Temporary tape repairs or exposed wires are hazards for shocks and fires.
11. Never hang a cord over a nail; do not wrap it around a pipe or bedpost or run extension cords through doors to adjoining rooms.
12. Do not use an electric cord if the plug is loose or a screw or bolt has fallen out.
13. Do not tack cords to the wall. Use insulated staples for this purpose which can be bought at electrical or hardware stores.
14. Electric fans should be out of reach of children.
15. Use only weather-proof wire outdoors.
16. Always disconnect any appliance with exposed coils before cleaning.
17. Keep knives and forks out of the toaster.
18. Always pull or open the main switch to cut off current before doing any electrical work.
19. Never tamper with a blown-out fuse. The fuse is the safety-valve on the power line and is supposed to blow when there is trouble.
20. Have an electrician or qualified person show you and the children where and how to replace burned-out fuses. Be sure to know and use the right size fuse.

Questions

1. Name some evidences of inadequate wiring.
2. Name some of the hazards of inadequate wiring.

Literature—America's Literature—
A New Nation Speaks

Lesson 10—Benjamin Franklin, Printer (1706-1790)

Elder Briant S. Jacobs

(Textbook: *America's Literature*, by James D. Hart and Clarence Gohdes, Dryden Press, New York, pp. 95-122)

For Tuesday, November 17, 1959

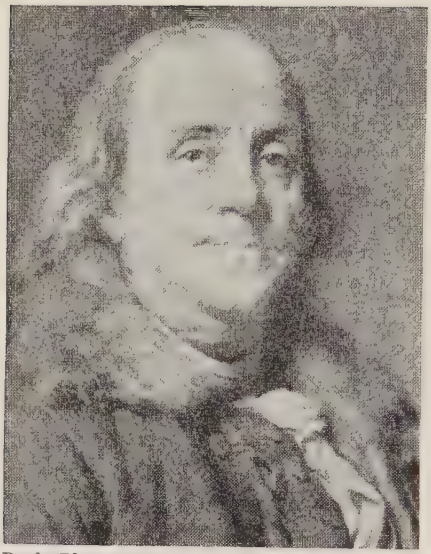
Objective: To review some of Franklin's contributions to the American character.

JONATHAN Edwards was born three years earlier than Franklin. Just as we pointed out that Edwards stands for American Puritanism, with equal justice we may acknowledge that Benjamin Franklin represents the Enlightenment in America. Actually these two personal forces have much in common, while at the same time they exemplify contrasting extremes.

Although Franklin was a contemporary of Cotton Mather and Jonathan Edwards, he also overlapped them. Discarding certain phases of Puritanism, he adopted part of the old Puritan core as nucleus for his own life philosophy and led a budding Nation into the pattern of activity, communal responsibility, and humanitarian ideals which have provided enduring foundations for its culture—and some of its most humbling challenges.

The Timeless Franklin

Of all American writers, none has more nearly succeeded in annihilating time than has Franklin. Even if an average present-day American chose to shut out of his life every evidence radiating from Franklin, his would be a futile effort, for Franklin has us surrounded, just as he surrounded his own age and every generation since. Throughout the colonies it was Franklin who was best-known and best-loved; in personal influence no one else even approached him. Within his own lifetime he was accepted by his countrymen as the living symbol of a new era which could well be named "The Age of Franklin." He was familiarly known as the grandfather of his country long before Parson Weems' biography of Washington began calling Washington the country's father. In 1756, when he was eight years "retired" and in his fiftieth year, he put into words what his fellow men felt in their hearts when he wrote a friend, "The people happen to love me. Perhaps that is my fault." When he first appeared before the King of France as American Ambassador, dressed in plain leather shoes, and almost Quaker-plain garb, with no sword, buckles, lace cuffs, or powdered wig, the court burst into spontaneous applause—the only time it ever did. French schoolboys whom he had never met sent him letters of adula-



Pauls Photos

BENJAMIN FRANKLIN

tion, crowds followed him wherever he walked until he was forced to move his residence from Paris to the village of Passy, and shopkeepers even sold window space to those who would pay for a good view of this man, who seemed to them the spirit of the new golden age. At his death, the French National Assembly voted unanimously to wear mourning for three days. And when Thomas Jefferson was congratulated on being chosen to replace Franklin in France, Jefferson wisely answered, "No one can replace him, Sir; I am only his successor."

The Versatile Franklin

For those who wear bi-focal glasses, he is nearer to them than the ends of their noses, for he invented bi-focals. He had a lifelong enjoyment from feeling a good tool in his hand, and was always tinkering. While it is doubtful that, as some claim, he invented the rocking chair, he perfected one in his study which fanned him while he rocked. His stove, which like the lightning rod he refused to patent, since his motive was to do good rather than to make profit, was to become the most widely used of its day, not only because of its increased efficiency and more healthy circulation of air, but because Franklin, America's first great "artist of the useful," designed it to permit people to see the fire, "which is in itself a pleasant thing." He loved such scientific pranks as electrocuting the turkey before the astonished eyes of those dinner guests who were to consume it a few hours hence. His lifelong first love was science: his life never ceased being exciting because he never ceased wanting to know *why*. The kite experiment is deservedly one of the great American myths. In electrical research he was the first great pioneer, making discoveries which Robert A. Millikan has called the most basic ever performed in the field. As Carl Van Doren has noted, he found electricity a curiosity and left it a science. Nothing was too ordinary to evoke his interest. It was he who brought to the colonies the first Chinese rhubarb and kohlrabi and Scotch cabbage seeds. He discovered that Atlantic storms progress *against* the wind and that a storm pattern is circular, thus laying the foundation for modern meteorology. In 1783 he witnessed the ascent of the first hot-air balloon sent aloft in Paris, and at once wrote out a plan for offensive aerial warfare. Carl Becker is correct in his assertion that "Nature alone met him on equal terms."

Influence of Cotton Mather

Before Franklin ran away from

oston to Philadelphia at the age seventeen, Cotton Mather was his inister. When young Ben re-rned home a few years later, he lled on the Reverend Mather out respect and esteem. One of the ost influential books he ever read as Cotton Mather's *Essays to Do ood*, in which he found the phil-ophy of work and wealth which d to his worldly success. For Cot-n Mather, merely worshipping od and contemplating the good fe was an empty husk: unless he id good, religious man was noth-g. He likened man's struggles to arn salvation to a man in a boat. o reach eternal bliss he must pull n both oars, the one oar being rayer, the other "some settled bus-ness wherein a Christian would for he most part spend most of his ime . . . that he may glorify God y doing Good for others and get-ing of Good for himself." While aving a business was essential, he must never enter one which he "cannot comfortably venture to pray over."

The mature Franklin believed that nan truly worships God when he loes good for his fellow men; he dedicated his life to such a worship. At forty-two, so well had he fol-lowed Poor Richard's advice of keeping his shop until his shop kept him, that he retired from active business to devote the remainder of his life to his interests in science and to serving others. He followed to the letter Cotton Mather's teach-ing that:

"Pleasure was long since defined as the result of some excellent action. This pleasure is a sort of holy lux-ury. Most pitiable are they who will continue strangers to it."

Two years after his retirement, Franklin wrote his mother: "I would rather have it said of me, 'He lived usefully' than 'He died rich.' " His great lesson to us is that the truly wealthy man is not one who has wealth, but one who uses it as a means of helping others. This Ben Franklin did so well that more than two-thirds of the civic and humanitarian movements in his home town of Philadelphia during his stay there were organized and pushed by him. He organized the Junto, a "club established for mutual improvement" among uneducated but ambitious young tradesmen; he established a circulating library before any such thing existed in England; he organized a fire insurance company, plus a volunteer fire brigade; he reorganized the city police force and succeeded in having streets paved and trees planted to freshen the city air; he started what were to become the University of Pennsylvania, the Pennsylvania Hospital, and The American Philosophical Society; he organized the defenses of the colony, as he did all the fund-raising drives which made all the above projects possible, and which made Philadelphia's civic projects the model for the Nation.

Franklin did it, but Cotton Mather showed him the way. Later in life Franklin wrote, "If I have been, as you seem to think, a useful citizen, the public owes the advantage of it to that book (*Essays to Do Good*)."

Some have seen Franklin as one who worshipped worldly success for its own sake. Unfortunately, many Americans have thus misread him. Actually, for Franklin, wealth was a means for attaining a higher good,

nor was it an easy means, but one that constantly must be earned through work and restraint. He accepted word for word the basic point in Cotton Mather's *Essays to Do Good*, namely, that "since riches come from God, and are a mark of the divine favor," at least part of all one's profit is to be used for the "happiness of mankind." Thus, at his death, Franklin left a thousand pounds each to the cities of Philadelphia and Boston, to be loaned out to "young married artificers" who were to use the money to improve themselves, paying back into the fund one-tenth each year plus five per cent interest. Today a Franklin Institute exists in each of these cities, still true to the founder's benevolent goals.

In 1787, three years before his death, Franklin attended the Constitutional Convention as one of Pennsylvania's delegates. It was Franklin, deist and non-sectarian, who suggested that the Convention ask for God's guidance through prayer, but since only three or four agreed, his request was not fulfilled. During seventeen days of the final debates, Franklin said nothing. Finally, when disagreement became severe, he asked for the floor, and had a statement read reminding each delegate of his own fallibility by referring to the evaluation of himself: "The older I grow, the more apt I am to doubt my own judgment, and to pay more respect to the judgment of others." While "several parts" of the Constitution he did not "approve at present," he marveled "to find this system approaching so near to perfection as it does" and moved that it be adopted. It was this plea for mutual compromise which broke the deadlock and made possible the adoption of the Constitution.

Two years later, while in his eighty-third year, the public-spirited Franklin wrote a paper "On the Legislative Branch," stating his views on the proposed Pennsylvania State Constitution. He worried that the upper house, designed to be chosen by the wealthy minority, should have power equal to the lower house chosen by the majority. Then for the final time he spoke his attitude toward wealth:

> Is it supposed that wisdom is the necessary concomitant of riches and that one man worth a thousand pounds must have as much wisdom as twenty who have each only nine hundred and ninety-nine; and why is property to be represented at all? . . . Private property is a creature of society and is subject to the calls of that society whenever its necessities shall require it, even to its last farthing; its contributions are not to be considered as conferring a benefit on the public, entitling the contributors to the distinctions of honor and power, but as the return of an obligation previously received, or the payment of a just debt.

If Franklin was loved it must have been, in part, because of his civic conscience and his generous spirit.

The Journeyman Printer

Franklin was a lifelong devotee of science; it was always his hobby. He left business to free himself from its "tedious detail," and his public career he considered somewhat an intrusion. From the time he became an apprentice printer at the age of twelve until his death he considered himself a printer, and so signed his will: "I, Benjamin Franklin, Printer, late Minister Plenipotentiary from the United States of America to the Court of France;

ow President of Pennsylvania. . . ." rinting was his trade, and a man's ade should be his pride. During is European years he made friends ith the quality printers wherever e went, and during his nine-year tay at Passy he delighted his friends and himself) by printing his whimical *Bagatelles* on his private printg press.

Lacking privilege and influence, iberty-loving workingmen of the ighteenth century had no means of etting their views before their felows, and thus achieving identity, ave through the public press. Everywhere in the colonies the local printr who put out the newspaper ecame the champion of liberalism. eader in such a movement was ames Franklin's *Courant*, published in Boston from 1721 to 1726 ntil it was suppressed for opposing hose who ruled the community with a strong hand. Though less than tactful in his attacks on local authorities, James Franklin set the pattern for his brother Benjamin when he replied to Cotton Mather that it is the function of a newspaper to give both sides of a story, and that to try to make all men think alike is "absurd in philosophy, impious in Religion, and a faction in the state."

In 1731, Ben Franklin printed his first *Apology for Printers*, which he ran annually thereafter; in 1740 his second *Apology* appeared, in which he stated his belief that "It is a principle among printers, that when truth has fair play, it will always prevail over falsehood." Therefore, he printed both sides always, yet always avoided anything libelous. In 1741 he established *The General Magazine*, the first in the colonies, dedicated to printing news and "select pieces of poetry, essays, controversial, humorous, philosophical, religious, moral or political." As with his newspaper, its purpose was to enlighten the public, but even more to educate it.

Franklin's unqualified faith in the beneficial powers of the printed word is stated so well in the following quotation that it is still displayed in the print shops of America:

> Deal with me and with all men according to thy Holy Will, but let the printed word which brings men light, and let the printed word which makes men free, and let the printed word, through which Thy Word is spread, go on . . . and on . . . forever.

While still a young man and a full-time printer, Franklin composed for himself an epitaph stated in the jargon of the printshop. Understandably it is one of the best-known in the language:

> The Body of
> B Franklin Printer,
> Like the Cover of an old Book
> Its Contents torn out
> And Stript of its Lettering & Gilding
> Lies here, Food for Worms.
> But the Work shall not be lost;
> For it will, (as he believ'd) appear
> once more,
> In a new and more elegant Edition
> Revised and corrected,
> By the Author.

Poor Richard

Once Ben Franklin, homespun philosopher on work, wealth, and doing good, was given the widest circulation of any local publication in the colonies by Ben Franklin, Printer, the combination was to prove a memorable one. Used as filler to surround the useful but dry facts of the almanac, one of which hung in practically every home, the

sayings of *Poor Richard* appeared annually from 1733 to 1758. Indisputable evidence that this shrewd printer knew his public was the sale of more than ten thousand copies within the first three months of publication. From then on Poor Richard Saunders became an American institution, the first well-known character in American fiction, even though only a sketch.

His sayings have become a part of American folklore, as familiar as the nursery rhymes or the Bible: "God helps those who help themselves"; "Dost thou love life? Then do not squander time; for that's the stuff life is made of"; "It is hard for an empty sack to stand upright"; "Experience keeps a dear school, but fools will learn in no other, and scarce in that"; "What maintains one vice, would bring up two children"; "If you would have your business done, go; if not, send"; "When the well's dry, they know the worth of water"; "The second vice is lying, the first is running in debt"; "Diligence is the mother of good luck"; "He that riseth late must trot all day, and shall scarce overtake his business at night"; "A ploughman on his legs is higher than a gentleman on his knees":

Then plough deep while sluggards sleep,
And you shall have corn to sell and to keep.

And

Early to bed, and early to rise,
Makes a man healthy, wealthy, and wise.

While many of these sayings were borrowed from others, almost all of them were carefully and effectively rephrased in Franklin's own words, as in, "Having been poor is no shame, but being ashamed of it is"; or "Well done is better than well said"; or "There are three things extremely hard—steel, a diamond, and to know thyself." Others seem to have no predecessors, and express directly his personal beliefs: "Doing an injury puts you below your enemy; revenging one makes you but even with him; forgiving it sets you above him"; and "The brave and the wise can both pity and excuse when cowards and fools show no mercy"; and, finally, his central credo, "The most acceptable service of God is doing good to man."

Through the sober Puritan virtues of honesty, frugality, sincerity, and industry, Franklin taught anew the way to wealth; through the responsible Puritan virtues of responsibility and humility he taught the principle of stewardship of talents which enables men to repay debts both to society and to a benevolent God; through the stern Puritan virtue of self-discipline he taught how to arrive at self-mastery and self-knowledge. Surely, in turn, the individual debt to him, as also the national pattern of doing and sharing, is not inconsiderable.

Thoughts for Discussion

1. What virtues of Puritanism did Franklin re-emphasize in his own life and philosophy?
2. How can you justify Franklin's retirement from active business at age forty-two?
3. In view of the printers' role in colonial society, why did Franklin call himself a printer all through his life?
4. How do you account for the phenomenal success of Franklin's sayings of Poor Richard? Are they utilized in modern business practices?

Social Science—Spiritual Living in the Nuclear Age

Lesson 2—Developing Emotional Maturity

Elder Blaine M. Porter

For Tuesday, November 24, 1959

Objective: To gain an understanding of what emotional maturity is and how it can be evaluated.

THE degree and quality of emotional maturity which we possess are central factors operating to determine the extent to which we may realize the goals of spiritual living which have been discussed in the past lesson and which will be considered in future ones. The richness or poverty of our lives depends upon our maturity. If we are successfully to meet the challenges and responsibilities of living meaningfully and spiritually in a nuclear age, it is essential that we develop a clear understanding of emotional maturity and that we exert every effort toward increasing the degree and quality of our emotional maturity and nurturing its growth in our children.

An Eternal Process

An individual grows and develops in many different ways, from the time of conception, through infancy, childhood, adolescence, adulthood, and, in some respects, as long as he lives. In fact, we may be correct in saying that developing emotional maturity is an eternal process. Many of the changes which come about by the growth process are quite readily observable. For example, some of the changes in the physical structure of the individual can be seen by the naked eye, while those and many others not so readily visible can be easily measured. Likewise, through the use of intelligence scales, we believe that we can quite accurately measure mental traits and their growth. Other changes, such as those which come about as a result of emotional development of the individual, are less tangible and, therefore, more difficult to measure.

It should be remembered that growth takes place within the limitations of certain principles and laws. Failure to conform to these laws or abide by these principles may well cause a deviation in the rate and the course of the development. For example, the body has certain minimum requirements which must be met in order for physical growth to proceed normally. Severe malnutrition may not only affect the rate of growth but may permanently affect the end product. Similarly, a lack of necessary experiences and/or correct guidance may result in the slowing down or deviation of one's emotional development. This does not infer that experiences and/or guidance are the only factors which affect one's emotional growth. It is used only as an illustration.

Correlation of Maturity and Age

We might think of emotional development as a process which should be going on at all ages, whether an individual is five years old or fifty. Since one's behavior patterns are directly related to the level of one's emotional development, we should expect a reasonable correlation between these and one's chronological age. To illustrate: a two-year-old child may exhibit behavior which is mature for his age but which would be immature if judged on the basis of adult standards. On the other hand, a person thirty or forty years of age may behave in a manner representative of a twelve or thirteen-year-old. Some variation is normal and is to be expected as long as it is not too pronounced. However, we do have evidence that an individual does not always develop physically, socially, intellectually, spiritually, and emotionally at the same rate. If one's emotional development lags far behind one's physical and intellectual development, it opens the door for serious potentialities for harm. But it is possible for an individual to become an adult physically in eighteen or twenty years and still have his emotional development arrested at six or ten or twelve.

By this standard we might say that a person is properly maturing—whether he be five years old or fifty years old—only if his power over his environment is matched by a growing awareness of what is involved in what he does. If his powers of execution forge ahead while his powers of understanding lag behind, he is backward in his psychological growth and dangerous to have around (Overstreet, Harry A., *The Mature Mind*, pp. 44-45, W. W. Norton & Company, Inc., New York, N. Y., used by permission).

Traits of Maturity

Determining whether or not an individual is mature is not a quick or easy job. However, there are certain traits which seem to represent maturity that should be helpful to us. One should keep in mind that probably very few individuals will possess all of the traits or characteristics which are to follow, and the absence of any one or two of these traits does not necessarily imply that an individual is immature. If we assume that emotional maturity exists in varying degrees, then we should be in a position to understand it more clearly. The evaluation of emotional maturity might be compared to the measurement of intelligence. Individuals are not simply classified as "dull" or "bright" but are reported as to their rank on a continuum. Let us then proceed with this concept as we try to review some criteria for emotional maturity.

One other precaution which we should observe is that we base our conclusions on traits or behavior patterns which typify or represent an individual's personality in order to avoid the pitfall of passing judgment on behavior which is exhibited only rarely or only once. In connection with this, we should also attempt to be as objective and scientific in our thinking as possible. It is not easy to look at ourselves and try to answer the question: Am I emotionally mature? Asking a person if he is emotionally mature is analogous to asking a comedian if he is funny.

Let us examine some of the questions that we might ask ourselves, some of the criteria that we might use in evaluating the development of our children, and some that we might use as goals toward which we may be working. We need to keep

mind not only what we have hieved but where we are going. s Mark Twain once said, "The portant thing is not where we and, but in which direction we are oving." The following traits char- terize a mature individual:

1. *Acceptance of self and others.* he mature person accepts his ronological age, his body build, is capacities and limitations for hat they are. He is able to accept imself as he is without attempting deny, distort, or exaggerate quali- es or characteristics.

Consider the reaction of a person etween the ages of twenty-five and xty-five or seventy who is asked ow old he is. Think how often he ill either skirt the question, try to void answering it, or distort the ruth. A mature person is able to ace the fact that you and I and veryone else is a year older with very passing year; therefore, to try o deny one's own age and distort t is a symptom of immaturity in his respect.

This seems to be a part of our conditioning in American culture. There is a very narrow age range which is really acceptable to us. Until one reaches about the age of eighteen, most individuals are try- ing to be and wish they were older than they actually are; so, when they report their age they push it up as much as they can. Some, because of physical appearance, are able to pass for a year or two or three older than they actually are. We have a rather narrow range of acceptable age—between about eighteen and twenty-three. If someone asks, "How old are you?" one can reply twenty-one without any hesitancy or apology, but soon after that it is difficult for many people to let a year pass with every twelve months.

Age is just one illustration. This could apply to our social skills, our intellectual abilities, our physical build, etc. If we are really mature, we look at what we are, and we do the best we can with what we have, and we accept that.

In addition to accepting himself, the mature individual accepts others for what they are, granting them the right to have different standards, values, and beliefs, even though he may not accept those standards and values and beliefs for himself. He can perceive and appreciate the humanity of those about him.

2. *Adaptability and flexibility.* The mature person is flexible enough to adapt himself to new situations without an undue amount of frustration or disorganization. In some people, childhood patterns are so firmly established that they dominate the behavior, thus making it difficult or impossible to participate in the normal adult enjoyment of loving, working, and creating. With the increasing number and the rapidity of changes in our time, this particular characteristic appears to assume more and more importance in the proper development of an individual, because, in many respects, we have more changes in a decade than past generations had in a lifetime.

3. *Orientation to our environment.* The mature person has an appreciation of man's relation to the universe and to his society. He has worked out a philosophy of life which gives him a clear-cut set of values and ethical standards of behavior. It seems to me that we as Latter-day Saints have an edge on most other people in this respect

because of the kind of philosophy of life and orientation to environment which we are taught. It is important, however, that we develop one which is functional. We will explore the area of religious maturity in another lesson.

The mature individual balances the past, present, and future according to their own relative importance. Many of you have known individuals who are either living in the past or the future. Take the middle-aged businessman who has been only moderately successful, who constantly relates his experiences as a star quarterback on his high school football team. This kind of behavior suggests that life at present is not as satisfying as he wants it to be; therefore, he is constantly reaching into the past for unusual, exciting, and satisfying experiences. We see this behavior represented on the part of some veterans who are constantly reliving war experiences that happened several years ago. On the other hand, we see some individuals who are always living for the future. Note how a child will live for his next birthday, for Christmas, for when school is out, or when summer camp rolls around. It may be appropriate for children, but not for adults. It is desirable to plan wisely for the future, but this is vastly different than living for sometime in the future, when one hopes to find life satisfying and rewarding.

As an illustration let us look at a particular case. For a certain young woman life was going to be happy and good and satisfying when she graduated from high school; but it was not. Next, it was to be when she found her marriage partner. But marriage didn't bring the happiness she expected. Then, it was to be when her husband received his Ph.D. Finally, it was to be when he was established in a job, but she still has not found what she wants, and she probably never will because none of these experiences provides the satisfaction she expects. But she is always hoping that one will. A mature individual is able to balance the past, the present, and the future in the perspective in which they should be, and find appropriate satisfaction in all three of them. He faces reality, accepting the facts of his experience, whether they be pleasant or unpleasant.

A distorted sense of realities impairs the effectiveness and satisfaction of work and life. We need to be oriented to our environment. We need to understand the nature of people and what can be expected of others.

4. *Emotional independence.* Life begins with complete dependence upon the parents, and the goal is to achieve the capacity to live independently of the parental organization. Someone suggested that human beings are children for so long they never really get over it. Most of us would admit that it is more pleasurable and comfortable to be free of responsibility and to be dependent upon our parents or someone else. The development of independence is not any easy task, and the struggle is not made any easier by parents who insist upon "hanging on" to their children. Developing independence is a two-way responsibility, and, in most cases, it is more difficult for parents to become independent of their children than it is for children to become independent of their parents.

Some people never overcome the

dependence upon others sufficiently to make a go of life. Others are able to struggle through life with all kinds of supports from friends, relatives, etc. Higher on the scale are those who seem to manage fine until some hardship strikes and then they regress, perhaps resorting to some escape mechanism such as neurosis, alcoholism, daydreaming, etc. Still higher on the scale are those who meet life by repressing their desires for help and probably generate serious tensions because of their repressions. At the top of the scale is the fully independent individual who is able to meet and face life under most any circumstance and still maintain his efficient functioning.

Over - dependence, over - attachments, extreme submissiveness are all symptoms of immaturity in this area of emotional independence.

5. *Socialized behavior.* The mature person is familiar with the customs, folkways, mores, laws, and restrictions of his society, and has a reasonable degree of respect for tradition and authority. He has an understanding viewpoint regarding other people and groups other than those to which he belongs.

In general, he chooses his course of action with reference to estimated maximum long-term satisfactions for himself and for the entire group affected. His social behavior is determined, in part, on the basis of principles, rather than on selfish interests or personal pleasure or gain at the expense of others.

He is in harmony with his conscience and this conscience should be integrated with and should support the tendencies of growth toward independence, responsibility, productivity, and co-operation.

6. *Healthy attitudes towards sex, love, and marriage.* The mature person will have successfully passed through the stages of sexual development to the point of accepting his own sex nature, and incorporate that nature into a life plan, so that he is able to make creative, mutually fulfilling, heterosexual relationships.

The sexual feelings are important in the emotional development of the individual. In fact, if sexuality does not evolve properly, the whole process of emotional development can be influenced. The mature adult will have attitudes toward sexuality which lead to the proper balancing of need for love, self-love, and self-interest, and which provide for a high degree of enjoyment of the loving, activity, interest, and responsibility involved in the relationship with the loved one, work, and friends.

7. *An integrated philosophy of life.* A mature person integrates what he knows, and lives by that integrated knowledge. He has an appreciation for and sincere interest in the welfare of the whole society and is sincerely aware of the long-range consequences of what he does. There are certain basic values and virtues that need to be preserved at all costs. For example, he has the feeling that life has a purpose and believes that there is something in one's judgment of justice and truth which is in harmony with the nature of the universe and with God. The mature person need not be a confirmed conformist. He may be a rugged individualist, but he will be as rugged in his adherence to the basic principles in which he believes as he is in his own self-reliance.

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These principles contribute to his maturity by enlarging his thinking, by helping him to avoid confusion, by rescuing him from prolonged debate. They give him a basis for decision and action. "They are like the north star, a compass, or a lighthouse to a sailor; they keep him on his course despite winds and currents and weather." Some people confuse principles with rules. A principle is something inside one; a rule is an outward restriction. To obey a principle one has to use his mental and moral powers. To obey a rule one has only to do what the rule says. Dr. Frank Crane pointed out the difference neatly: "A rule supports us by the armpits over life's mountain passes. A principle makes us sure footed."

The mature adult has carefully investigated, analyzed, and considered some of the major philosophies regarding the world, the universe, and its people, and worked out a personal philosophy of life that is compatible with his conscience, and which resolves itself into a meaningful whole.

8. *Acceptance of responsibility.* The mature adult accepts his role as a human being, and he accepts the fact that human experience is a shared experience; human problems, shared problems. He accepts the responsibility for his own acts rather than trying to lay the blame onto someone else.

9. *Integration of personality.* The mature adult is able to make adjustments with a minimum of conflict. He can gracefully accept praise and recognition. He organizes and orders his efforts in pursuing his objectives by using systematic methods as a means of achieving them.

He is not easily aroused to anger.

he person who is frequently "tell-g someone off," seeking "to get en" with someone, or crossing ople off his list, is immature in is respect. As imperfect human ings we must learn to control gry feelings. Then we should rk toward the goal of mature ing wherein hostile feelings sel-m, if ever, exist. Christ set a ssic example of this kind of ma-re response when he was on the oss being ridiculed, tortured, and t to death and said, ". . . Father, rgive them; for they know not hat they do . . ." (Luke 23:34). here is no evidence of his control-ng feelings of anger, but rather veloping true feelings of under-anding and compassion.

The mature adult is relatively ee from feelings of inferiority, uilt, hostilitity, egotisms, and com-etitiveness. He can accept and bjectively evaluate criticism of imself or of his behavior. He is ind, considerate, creative, and un-erstanding.

10. *Knowledge.* The mature per-on has a store of knowledge which e has been building upon during he past and which he continues to uild upon during the future. One an never know, probably, all that e would like to know, but the ma-ure person is well informed in the pecific areas of his immediate re-ponsibilities. An individual who ttempts to bluff his way, who pre-ends to have knowledge he does not have, or who attempts to justify is ignorance on the basis that it sn't worth knowing, is displaying ymptoms of immaturity.

Summary

We as individuals who are old enough to understand this concept of emotional maturity must assume the responsibility of trying to evaluate our maturity. The key to this challenge is found in a recent theme sponsored by the Church: "Be Honest With Yourself." When you ask yourself, "How mature am I?" it will not be very useful unless you really answer as honestly and as objectively as you can.

As has been implied throughout this lesson on emotional maturity, we are not here setting up a standard of perfection that any person at any time of life can be expected completely to attain. But it is proper, nevertheless, when we speak of emotional maturity to discuss not only what is probable or actual, but also what is possible and potential.

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Thoughts for Discussion

1. What are some examples of acceptance of self and others?

2. The old timer said, "I've seen many changes come in my day and I've been agin' every one of 'em." What are some other examples of the lack of adaptability and flexibility?

3. Give illustrations of relationships involving dependence, independence, and interdependence.

4. Contrast healthy with unhealthy attitudes toward sex, love, and marriage.

5. Discuss how some people who lack an integrated philosophy find it necessary to do some reinterpreting and rationalizing in times of crises or disappointment.

6. Give additional illustrations of how anger may represent immature behavior.

Supplementary References

Menninger, William C.: *Self-Understanding*, Chicago, Science Research Associates. (Available from Extension Division, Brigham Young University, Provo, Utah. Approximately fifty cents.)

Skidmore, Rex A., "Maturity — What Is It?" *The Improvement Era*, May 1952, pp. 368-369.

Builders

Della Adams Leitner

Who builds with only self in mind
Constructs a transient place,
To find at length his life is bare,
Unsheltered, gloomy space.

But he who builds that he may share
Finds, though he had not planned,
He has a mansion for his soul
That will forever stand.

Jarring Note

Ethel Jacobson

I have a little boy.
I have a cookie jar.
I bake and bake, but somehow
My cookies don't go far!
And oftentimes I wonder—
How foolish to employ
The crock at all, and not to stow
The cookies straight in boy.
(A problem, I'm aware,
That I share with all who are
Custodians of a boy
And of a cookie jar.)

Philharmonic Undertones

Lillian E. Miles

Beneath the singing beauty
Of symphony I hear
A hundred mothers saying,
"Come practice, Johnny dear!"

A hundred little Johnnies
With fife or fiddle bow
Long to haunt the swim pool
Where the other boys all go.

A hundred little Johnnies
Knew toil and discipline
To learn to make the music
We bathe our spirits in.

Of Royal Birth

Kate Richards

Courage and nobility are not born only in the homes of the famous or great.

I have found heroes among my friends and associates; real heroes who sense the strength and mightiness of our Lord and are activated by their faith, and hope of his love for them.

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Seagulls Have Returned

Christie Lund Coles

The seagulls have returned
And over my green-leafed valley,
Like shimmering kites
They rise and fall, and lift,
And swoop to the steaming,
New-turned earth, crying
Like voiceless things
Finding a voice.

From my window I see them
Move up the hillside furrows,
Coming inland from the waters
On their gray-white wings,
Tilted in the timeless circle
Of sea and air and sky,
And the brown earth, waiting,
Vibrantly waiting.

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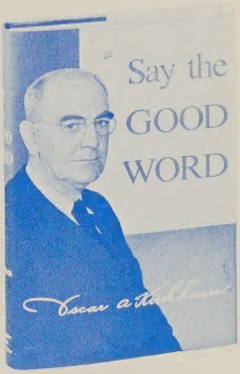

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